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THE MOST REVEREND SAMUEL A. STRITCH, D.D.

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Foreword

RECALLING the happy results of the 1942 Liturgical Week held at the Abbey of Saint Meinrad, I welcome the opportunity of contributing a few words of introduction to this record of its sequel in 1943, held under the gracious auspices of the Most Reverend Archbishop of Chicago. All of us who have had intimate experience of the good effects of the Week are, I am sure, convinced of its permanent worth as a department of Catholic Action in the United States; and the meeting in Chicago, which the following pages so faithfully describe, lends further weight to that conviction. It made possible the exposition of a liturgical theme — that of Christian Sacrifice — which is of the utmost practical value, particularly at this hour of universal crisis, when the sacrificial demands of even ordinary civilian life are many and searching. Hence this record will bring light and strength to many souls in their hour of trial, and aid materially in focussing attention upon a Catholic truth of extreme relevancy and importance.

Indeed, it can hardly be doubted that the present chaotic condition of society in general is due very largely to our human failure to recognize the necessity of sacrifice, moral as well as liturgical. And it is only the calm sure voice of the teaching Church that can restore a true appreciation of this fundamental Christian conception in the minds of men. Likewise it is only through her instrumentality that our weak human wills are empowered to perform acts of heroic Christian self-sacrifice, such as are to be required of us if peace is once more to reign in our midst; and it is solely through her priestly ministry, that sinful humanity is enabled to perform its duty of ritual sacrifice in a manner that is infinitely pleasing to Almighty God.

Hence, for the Catholic Christian, both the notion of moral sacrifice, in itself repellent to human nature, and that of ritual sacrifice, which transcends our ordinary outlook and experience, must become deeply familiar. Familiar too must become the intimate relationship that exists between the two, for our success in practicing moral sacrifice and in participating fruitfully in liturgical sacrifice surely rests, in large measure, upon our ability to behold the one as the true expression of the other. The great liturgical Sacrifice of the New Law, together with the Sacraments and Sacramentals as further expansions of its blessed effects, are for the Catholic the very bed-rock of his spiritual growth; and this in turn means, for all practical purposes, growth in a life of complete selflessness, of total and uncompromising

self-sacrifice. This alone constitutes true Christian living, for it was the very life of Christ.

Intelligent and fervent participation in holy Mass therefore develops, by its very nature, a truly Christian spirit of self-abnegation, for it projects the *sacrificing* Christ Himself into our very midst, our own space and time, teaching us by His example and strengthening us by His grace, to do as He has done. And most marvelously, it at the same time enables us to discharge, with consummate perfection, the paramount human duty of divine praise and worship, under the leadership of the Incarnate Son of God.

All this profound yet supremely practical and timely teaching is presented in the pages of this volume, by able scholars, and with a multitude of applications to current problems which accentuate its significance. My own pleasure is therefore deep and sincere, in bespeaking for it a wide circle of readers, both clerical and lay; particularly because its publication coincides so happily with the fortieth anniversary of Pius the Tenth's famed *Motu Proprio on Church Music*, a document to which must be ascribed the principal impulse in the contemporary liturgical revival; and also, because of its close adherence to both letter and spirit of the recent papal encyclical *Mystici Corporis*, itself a document of the greatest importance in guiding this wholesome revival to an even more splendid and fruitful achievement.

✠ Ignatius Esser, O.S.B.
Abbot

St. Meinrad, Indiana
Feast of the Epiphany of Our Lord, 1944

Editor's Preface

VOLUME FOUR in the *National Liturgical Week* series reproduces, as did its predecessors, all that transpired at the annual representative gathering. Its comparatively smaller size is another reflection of the rather drastic curtailment of the 1943 program, due to war-time restrictions and uncertainties; although we are confident that it closely approximates the standard of previous editions, both as regards the amount of material presented, and its intrinsic value. Due to the generosity of several of our speakers, who allowed us to print the papers they were prevented from giving (through circumstances beyond their control as well as ours) at Chicago, we are able to publish the complete exposition of our 1943 theme just as it was originally planned, with the sole exception of two papers * which failed to arrive in time for inclusion in this volume (perhaps we may be able to publish them in a future issue). Thus it has been possible to assemble once again into a single book, the contributions of a representative group of American liturgical scholars towards the development and application of a single liturgical theme of current significance; and at the same time, to preserve the spirit of lively popular interest in which the gathering was held, by means of the reports of the various discussions from the floor. These have again been edited from the stenographic transcript with a view to reproducing as much of their original content and flavor as space would permit. The bibliographical chapter inserted in the 1940 and 1941 editions has again been omitted, due to the continuing dearth of new publications in the field; but we are confident that the comprehensive material already recommended will suffice, for the time being, in meeting the bibliographical requirements of the average student.

And although the present volume appears under the new auspices of "The Liturgical Conference," successor to "The Benedictine Liturgical Conference" in sponsoring the annual Week and in publishing its Proceedings, the change is actually one of method rather than of personnel, since the members of the Benedictine Order who have been active in the project since its inception, are continuing their active support, at the urgent request of the leaders in the new organization. In fact the latter has been created solely for the purpose of consolidating and strengthening exterior machinery in a rapidly

* *The Altar, Center of Christian Sacrifice;* and *Gregorian Chant as Expressing the Spirit of Christian Sacrifice.*

expanding enterprise, being designed to adhere with the utmost fidelity to the aims and principles which actuated its original promoters. Great credit must therefore be given to the several individuals whose sympathy and help made the reorganization possible, in particular our new presiding officer, Right Reverend Monsignor Joseph P. Morrison, Rector of the Cathedral of the Holy Name in Chicago. Our gratitude goes out likewise to the Most Reverend Ordinary of Chicago, Archbishop Stritch, who again welcomed the Liturgical Week to his see-city as its ecclesiastical patron, this time when its sudden (but unavoidable) cancellation in Hartford threatened to cause its suspension for the duration.

Our sincere thanks are given also to the many individuals who helped directly in the publication of this volume, particularly the Right Reverend Abbot of Saint Meinrad's who has graciously contributed the Introduction, the various speakers, whose valuable compositions constitute an important addition to the literature on this subject, to the several chairmen of our Chicago sessions, whose able and often inspiring direction helped so much in their success, and to our official stenographers, the two Sisters of Mercy from the Chicago Provincial House, who performed their difficult task throughout the entire meeting with the greatest efficiency and good will. Finally, the Editor's personal debt of gratitude is acknowledged to the Reverend Mother Prioresses in the Benedictine Motherhouses of Lisle, Illinois, and Ferdinand, Indiana, for their many kindnesses extended during the several months of preparation for the Week; and to the Reverend D. Polycarp Sherwood, O.S.B., of St. Meinrad's Abbey, for invaluable help in composing the Index to this volume.

THE EDITOR.

First Day

Topic: "The Meaning of Sacrifice"

Morning Session — October 12

The session was called to order by the Right Reverend Monsignor Joseph P. Morrison, active chairman. His Excellency, the Most Reverend Archbishop, was asked to give the opening prayer.

(*Prayer*)

Chairman: Certainly His Excellency, Archbishop Samuel A. Stritch, needs no introduction to this assembly. Our recollection of his aid three years ago in launching the Liturgical Week project is still vivid, and we recall with gratitude his many expressions of approval of sound liturgical action, which we can summarize in the *Instaurare omnia in Christo* of Pius X. It is my great honor and privilege to present to you His Excellency, the Most Reverend Archbishop of Chicago.

INTRODUCTORY ADDRESS

Most Rev. Samuel A. Stritch, D.D.
Archbishop of Chicago

We are delighted to have you assemble this year in Chicago where you gathered three years ago for the first time, to organize this project for discussing among yourselves the problem of how to go about bringing Catholic liturgy more intensively into the great Catholic body of the United States. It is indeed a sad and sorry fact that we Catholics of the United States are in great need of a deep and clear appreciation of the liturgy; and liturgical action such as yours, contributes much towards the restoration of human society in Christ.

During the years your organization has been in existence, much has indeed been done to promote a more intense and a wider liturgical action in this country, but much still remains to be done. We ought for instance to strive more clearly to define our program for liturgical action, now that it is apparently a permanent thing within our midst. And if I seem now to adopt a tone of criticism, it is only because I want to be really constructive in my contribution to the

work. Thus, recalling what has been done and said in your gatherings thus far, I find that you have fairly well exhausted the theological theses on which this liturgical action must be based; so now it becomes necessary to get down to concrete facts that will help to bring our daily lives more and more into the spirit of the liturgy. And in this connection, we must not cut too clear a distinction between liturgy and rubrics. True, liturgy is something more than rubrics, and reaches into the very core and center of all our public worship. But it is also true that there can be no right liturgical action unless the rubrical prescriptions laid down by Holy Mother Church are adhered to; and it has been my observation that where there is great attention placed on the rubrics, a correspondingly great appreciation of the liturgy itself is also present. So we must be careful not to neglect the rubrics, for all our liturgical zeal. Otherwise we would be guilty of a lack of manners in the presence of Almighty God, by not observing these very definite principles of etiquette laid down by the Church for her liturgical worship. And if we neglect the niceties of the rubrics, we neglect the liturgy. Of course there can be extremes in rubrical zeal too, as in those cases where the master of ceremonies seems inclined to consider himself more important than the celebrant.

Even in the smallest chapels there should be no excuse for neglect of the rubrics, and I am glad of the opportunity to bring out this point because there are so many Sisters present here this morning. I know of no single group in the United States more obstinately opposed to the rubrics than that formed by some Sister Sacristans, who apparently consider their lace-curtain albs, silk ciborium covers, and the like, to be an improvement upon the rubrics and canon law. In short, what I want to call your attention to is this: any sound liturgical action must proceed from a knowledge of the rubrics, must include correct thinking along these lines.

Then too, we shall not perceive the beauties of the liturgy unless we study, and study with some intensity. For instance, there is much that is worthy of our study in the actual text of the liturgy, with which we may have long enjoyed a familiarity through usage. Do we rightly understand and appreciate, even after all these years, the meaning of the Ordinary of the Mass? Do we know its history? Hence, your gathering could well include more studies on the Ordinary of the Mass, and upon the meaning of liturgical texts in general, such as some of those beautiful Propers for the Mass of Christmas, of Easter, or of the Advent Season. It seems to me that papers of this kind would be of great popular value, do much to bring our people to a better understanding of the Missal. I dare say that there are some here present who when they take up their Missal do not always get from the text itself the true meaning buried within it. I would suggest the wisdom of making greater use of the commentaries upon liturgical texts given us by the great liturgical writers of other

ages. There is a wealth of material here, too, which we are neglecting. In short, we need something more than mere enthusiasm if we are to promote sound liturgical action; and if such studies as I have suggested could be the object of our research, our plan of liturgical action would be indeed on a firm basis.

Then there is noticeable sometimes a tendency to follow fads and fancies, and overemphasize practices which are merely tolerated by the Holy See, such as the *Missa Recitata*. This method of assisting at Holy Mass is indeed a worthy one, provided it be performed in accordance with a sound rubrical sense, and under direction of the Ordinary; but it is by no means obligatory.

Then, too, while almost all the great theologians speak of the participation of the laity in the Priesthood of Christ, this doctrine must not be carried to extremes. The faithful certainly unite with the priest in offering Holy Mass, but they cannot be said to celebrate Mass in the strict sense of the word. We must make our people aware of their great Christian prerogatives, one of which is a share in the general Priesthood of Christ; but at the same time, we must draw a clear line of demarkation between that and the special priestly prerogatives conferred by the Sacrament of Holy Orders.

To conclude — you have done well, in focussing attention and interest among American Catholics upon the liturgy. You have now fixed the main lines of your program and policy; there remains only to fill in the details. Give us some research work, some textual studies, but all of it, all your activity, must be strictly in accordance with the mind of the Church. In this way you will be living more and more within the community of the Church, and helping others so to live. You will be contributing greatly to the restoration of a truly Christian order in human society, for that order is most perfectly achieved in the community of the Church gathered together in corporate prayer, in liturgical worship of Almighty God, under the leadership of Jesus Christ.

CHAIRMAN: Thank you, Archbishop, for your fatherly advice and the sanction of our endeavor contained in those inspiring words.

Our next speaker is one who always was, still is, and apparently always will be a liturgist. He is going to explain the meaning of sacrifice in general. I present to you, Father Gerald Ellard, of the Society of Jesus.

THE MEANING OF SACRIFICE IN GENERAL

Our Sacrifice Prefigured

Rev. Gerald Ellard, S.J.

It is surely indicative of the aim of Liturgical Week of keeping its own goal steadfastly in view that these annual programs are built around studies of sacrificial worship, the nature and excellence of Christ's Sacrifice, and our association with Him in this highest expression of religious worship. (Cf. *National Liturgical Week*, 1940, 97–105; 1941, 20–50; 1942, 40–44, *passim*.) After His Excellency's glowing inaugural message to this year's war-time sessions, it now becomes our happy task to direct attention to those multiple manners in which our peerless Sacrifice of the New Law was foreshadowed in the liturgy of the Old.

We might recall at the very outset that the sacred Council of Trent states very squarely: "The nature of man . . . requires a visible sacrifice." (Sess. xxii: *Enchiridion Symbolorum*, 938.) Three centuries before Trent the Angelic Doctor, in explaining that the offering of sacrifice is a dictate of the natural law, proceeds as follows:

> Natural reason tells man that he is subject to a higher being, on account of the defects which he perceives in himself, and in which he needs help and direction from some one above him: and whatever this superior being may be, it is known to all under the name of God. Now just as in natural things the lower are naturally subject to the higher, so too it is a dictate of natural reason in accord with man's natural inclination that he should tender submission and honor, according to his mode, to that which is above him. Now the mode befitting to man is that he should employ sensible signs in order to signify anything, because he derives his knowledge from sensible things. Hence it is a dictate of natural reason that man should use sensible things, by offering them to God in sign of the subjection and honor due to Him, like those who make certain offerings to their [liege]-Lord in recognition of his authority. Now this is what we mean by sacrifice, and consequently the offering of sacrifice is of the natural law. (*Summa Theologica translated by Fathers of the English Dominican Province* [London: BO & W, 1922], 11, 76: 2-2, 85, 1.)

In the same context Saint Thomas says that Adam doubtless offered sacrifices, and he adds thoughtfully: "Perhaps the reason why we read of no sacrifices being offered by Adam may be this, that, as the origin of sin is typified in Adam, the origin of sanctification ought not to be indicated as typified in Him." (*Ibid.*)

Since a requisite, then, of man's very nature, sacrifice should disclose itself clearly at the very outset of recorded history. Such in fact is found to be the case if we scrutinize the scriptural accounts on the sacrifices of Cain and Abel. Cain, the husbandman, *Genesis* tell us (iv), offered of the fruits of the earth, gifts to the Lord; in like manner Abel, the shepherd, offered the firstlings of his flock, and of their fat. Thus each was making an offering to God of those natural things which formed the basis of their livelihood. Of Cain and his offerings God took no note, but of Abel and his offerings He did have respect, doubtless by visible signs and testimonies. *Genesis* does not add a very specific reason for God's rejecting Cain's sacrifice, and in the course of time the Septuagint Version inserted a gloss here, as of God speaking to Cain: "If thou didst offer well, but divide badly, hast thou not committed sin." This would imply that the rejection was based on some ritual or liturgical defect in the offering itself, or immediately following upon it. However the New Testament, in this matter as in so many others, complements the Old: Saint John in his *First Epistle* records that Cain's ordinary

> *works were evil, but those of his brother, just.* iii, 12

This, rather than the Septuagint gloss, furnishes Saint Augustine with the solution of the problem: "For, since God had ordered both these sacrifices, in accepting Abel's and rejecting Cain's . . . God did this because the conduct of the one was wicked, that of the other good. . . . One can see that God rejected the gift because Cain made this division in his offering, he gave *something* of his own to God, but gave *himself* to himself. So act all those who, intent not on doing God's Will but their own, those living in a perverse and not in a good disposition, nevertheless they offer God a gift, by which they think to buy Him off, not that He would help them in correcting their evil purposes, but in pursuing them." (*De Civ. Dei*, XV, vii; *CSEL*, 40, 2, 67–69.) This interpretation of Saint Augustine is hinted at plainly in *Genesis*, where God addresses Cain:

> *Why art thou angry,*
> *and why is thy countenance fallen?*
> *If thou do well, shalt thou not receive?*
> *but if ill, shall not sin forthwith be present at the door?* iv, 6, 7

The *Epistle to the Hebrews*, too, has a reference to these two sacrifices that one could ill afford to pass over:

> *Through faith*
> *Abel offered God a more excellent sacrifice than Cain,*
> *in virtue whereof*
> *it was testified to him that he was just,*
> *since God gave testimony concerning his gifts.* xi, 4

This luminous verse can serve to illustrate still further that the excellence of the gift offered to God is measured by the giver's disposition to God's sovereign majesty. God saw in Abel's gift the just Abel himself, as in the Canon of the Mass, the assurance of things to be hoped for: in Cain's gift God saw the already wicked Cain, who was even taking from the act of sacrifice itself, fresh occasion for further wickedness. How those words of our Divine Redeemer, spoken centuries later, might well be regarded as an ancient lesson drawn from the tableau of the two brothers of old:

If therefore thou be offering thy gift at the altar,
and there remember that thy brother hath something against thee,
leave there thy gift before the altar,
and go first and be reconciled to thy brother,
and then come and offer thy gift. Mt. v, 23, 24

In the sacred sign-language by sacrifice, it is of all things most basic that the gift reflects the attitude of the giver towards Almighty God, — and this is largely shown by the giver's disposition towards his fellowmen!

Yet another fundamental element of sacrificial worship is set down by the inspired writer of Hebrews, when he states that in virtue of his sacrifice Abel received God's own testimony that he was just,

since God gave testimony concerning his gifts. Heb. xi, 4

On the gift follows the divine gift-in-return; on man's testifying in this visible manner *his* dispositions towards God, follows God's attitude towards the worshipper.

But to return yet a moment to that former part of the rite, man's gift for God. Since it is so easy for us sense-held sinners to make the mistake Cain made, namely, of giving God an external object, while withholding the inner *gift of self*, we find some of the Prophets of the Old Dispensation and the theologians of the New constantly voicing God's preference for the inner gift of the heart and soul, rather than the apparent gift of the victim on the altar. Saint Augustine and Saint Thomas and all the theologians emphasize and reemphasize that basic equation:

inner gift = outer gift = inner gift

Saint Augustine even calls the inner gift the "true gift, the true sacrifice," as compared with the apparent one: Saint Thomas calls it "the principal gift," in comparison with the subsidiary one. (*De Civ. Dei*, X, v: *CSEL*, 40, 1; *Summa Theol.*, 2–2, 85, 4.) In this very connection the Bishop of Hippo has framed a definition of sacrifice, as it strikes the eye, that has become traditional in the Church, accepted by the dogmatic theologians, such as Saint Thomas, and liturgical writers, such as Durandus: "*Sacrificium igitur visibile invisibilis sacrificii sacramentum, id est, sacrum signum est:* Sacrifice therefore is

the visible sacrament of the invisible sacrifice, that is, it is a sacred sign." (*De Civ. Dei*, X, v: *CSEL*, 40, 1, 453; *Summa Theol.*, 2–2, 85, 2; 3 S. 22, 2, c; *Rationale div. offic.* 1, 9, n. 2: cf. M. de la Taille, *The Mystery of Faith* [New York: Sheed & Ward, 1940], p. 7.) Now it will be clear that an external, *material gift alone* is not in the true sense a sacrifice: it will be equally clear that an *interior gift only*, however acceptable in itself to God, is not in itself a sacrifice. The former is just a "sign" with nothing "signified"; the latter, however "significant," lacks its external "sign."

Now, since Judaism, to its everlasting sorrow, has lost its sacrificial worship, and since Protestantism from the very outset rejected all worship by sacrifice, the generality of men all around us, however pious and devoted to God they may be, simply lack man's natural channel, or outlet, for this highest form of the worship of God. But on the other hand, Catholics, accustomed as they are to dwell on the Mass as *Christ's* Sacrifice, tend to forget that it is also "your Sacrifice and mine," and as such demanding from us a real interior self-surrender to be fused with Christ's great Sacrifice invisible at once and visible. As Saint Augustine said in a similar context: "As in our praise and prayer of God we speak audible words but offer Him the contents of our hearts, which the words symbolize, even so in our Sacrifices we know that the visible Sacrifice may be offered only to Him to whom our hearts are the invisible Sacrifice." (*De Civ. Dei*, X, xix: *CSEL*, 40, 1, 479; cf. Przywara-Martindale, *An Augustine Synthesis* [London: Sheed & Ward, 1936], 237.)

The definition cited, we believe, is sufficiently broad to cover all debatable aspects of the subject-matter. And so, proposing that we adopt it in our subsequent considerations, we can now pass to those multiple prescriptions for sacrificial worship in the covenant of the Old Law.

Peter the Venerable, a Cluniac monk who died in 1152, has this law of nature in mind when he stated succinctly: "When the world ceases to offer sacrifice to God, it will cease to be God's." (*Tract. cont. Petrob: PL*, 189, 793: de la Taille, *Mystery of Faith*, p. 5.) But we need have no fear of that day dawning: sacrifice there always will be, and from the rising of the sun to the setting of the same.

This being the very highest expression of religious worship, God naturally desires just such worship from His rational creatures. As to the exact form the sacrificial gifts may take, there has been widespread diversity from the days of Cain and Abel onward. One priest of the Most High God, a King of Salem, and so, as Scripture says, a "king of justice" and "of peace," who by reason of the total silence of Scripture is *for us*

> *fatherless, motherless, without genealogy,*
> *without beginning of days or end of life,*
> *but made like unto the Son of God,* Heb. vii, 3

this king of Salem and also of Greece, having received tithes of all the best portions of Abraham's war-spoils, yet offered sacrifice in bread and wine (Gen. xiv, 18, *etc.*), a form that was found singularly appropriate in the Mediterranean world.

Let My people go to sacrifice to Me. Ex. viii, 1

Time and again that word of the Lord came to Pharao by Moses, but it required the celebrated plagues to exort the final permission to let that people go to sacrifice to Him in the wilderness. Of old God had been pleased that an altar of sacrifice be erected

in every place where the memory of My Name shall be, Ex. xx, 24

but with the passage of time it was God's decree that worship by sacrifice be restricted to one place only,

before the door of the tabernacle of testimony. Lev. xvii, 5

Still later, of course, the altars of sacrifice stood within the hallowed precincts of the Temple, the very spot (tradition holds) towards which Abraham and Isaac were walking as they held that soul-shaking dialogue:

My father.
What wilt thou, my son?
Behold the fire and the wood? Where is the victim for the holocaust?
God will provide a victim for an holocaust, my son.
So they went on together. Gen. xxii, 7, 8

Touching the materials of the altar of sacrifice, its very method of construction, the details of its ornamentation, concerning the sacred vestments and sacrificial vessels, concerning the candlesticks and lamps, the censers and tongs, and the thousand incidental details God imparted direct revelation from on high (2 Par.). How true it is, as has been said, we serve a God who knows most precisely how He wishes to be worshipped!

If the place of sacrifice was so strictly set apart, so too was the ministry of the altar. In the division of the lands of Canaan the descendents of Levi received no lands, for the Temple of the Lord was their portion and inheritance (Num. xviii). Tithes they did receive and allotted pasture-lands were at their disposal, but from the twenty-fifth year to the fiftieth year, every male member of the tribe of Levi served in the subordinate offices of the Temple. Of the priesthood itself it has been said:

None taketh to himself the honor,
but one who hath been called by God,
as was Aaron. Heb. v, 4

By God's appointment the sacrificing priesthood was restricted to the line of Aaron, elder brother and oft-tried associate of the Great Deliverer.

God wanted both bloodless sacrifices and sacrifices in blood, but not, be it noted, any sacrifice at that time in human blood (Deut. xii, 31). Among the unbloody sacrifices, besides the sweet-smelling incense, there were toasted ears of corn (Lev. ii, 14), finest wheaten flour (Lev. ii, 1), loaves and wafers without leaven, tempered with oil (Lev. ii, 5), seasoned with salt (Lev. ii, 13); while libations of wine were themselves sacrificial, they also accompanied the other sacrifices (Num. xxviii, 7). Among the sacrificial victims, whose blood touched the horns of the altars, were, besides the lamb, bulls and cows and calves, rams and sheep and goats, doves and young pigeons.

Morning and evening the whole year through God wanted a lamb to be sacrificed,

as a continual holocaust, Lev. xxviii, 3, 6

and on the Sabbaths of the whole year, two lambs similarly sacrificed (Lev. xxviii, 9). Not to dwell on such epochal events as the conclusion of the Covenant, or the dedication of the Temple, we can rather recall frequent minor events that required a sacrifice, such as the "ordination" of Levites (Num. viii, 9–19), of priests (Ex. xxix, 9–28); while the sacrifice required after the birth of a child (Lev. xii) is recalled for us by Saint Luke (ii, 22–40), and the sacrifice required at the cleansing of a leper is also illustrated in the life of Christ, as recorded by Saint Matthew:

See thou tell no man,
but go, show thyself to the priest,
and offer the gift which Moses commanded. Mt. viii, 4

Some sacrifices were regarded as coming from the individuals offering them (Lev. 5, 15), while in other cases at the priest's offering he was bid to

pray for all the multitude of the children of Israel,
and it shall be forgiven them, Num. xv, 22–29

yes, even strangers sojourning in their midst at that time shared in the same forgiveness. At the New Moon, the New Year, and at the great festivals the solemnity was marked by the multiplication of the sacrificial victims. At the great day on the Feast of Tabernacles over two hundred animals were required, while at the Pasch it has been estimated that 50,000 lambs annually prefigured the Lamb of God who in reality takes away the sins of the world.

In that word, "sins," and "remission for sins," we have touched at last on what doubtless loomed largest in the pious Hebrew's mind as he set his face towards the holy place of sacrifice. But beyond considerations of sin and its consequences there were other sacrifices. First of all the holocausts, the oldest, the most widespread and the most frequent sacrifices, wherein the entire victim was made to ascend before God in smoke and vapor, not symbolizing expiation

exactly (although including it), but testifying and symbolizing the surrender of man to his Maker (Gen. viii, 20, *passim*). There were, too, thank-offerings and votive offerings (Lev. xxii, 18), and the highly attractive peace-offerings, based on the twin ideas of God's high friendship for myself, and its manifestation to be shown in a common banquet. But time and again the sacrificial lodestar reflects the sad spectacle of guilt: it was a people groaning under the old captivity of sin that sought remission of those sins in the sprinkling of the blood of a lamb. What *Hebrews* states so universally,

Without the shedding of blood there is no pardon, Heb. ix, 22

was verified in the ancient type, as in Christ it will be verified in the antitype.

The Law differentiated guilt-offerings and sin-offerings: the former were personal in character, for minor offences involving restitution for the damage done (Lev. v, 15, 16), whereas the sin-offerings were conspicuously social in character, and offered on behalf of the entire people (Num. xv, 22–29). In the limited measure possible in Israel's imperfect mediation, forgiveness was sought as well as the rendering of satisfaction to God for the offences committed. Of course the "remission" produced was Levitical purification, as the Apostle says,

the blood of goats and bulls and the sprinkled ashes of a heifer
sanctify the unclean unto purity of flesh, Heb. ix, 13

and, *ex opere operantis*, in the measure of their good dispositions, justification before God with reference to the coming Messias.

The bloody sacrifices were performed in five different stages: the action went through these phases, though not always in precisely this exact sequence:

1. The bringing forward of the victim.
2. The placing of hands on the head of the victim.
3. The slaying, or immolation, of the victim.
4. The offering of the blood on the altar, the oblation.
5. The partial or complete burning of the flesh, and sacrificial banquet.

Of the bringing forward of the victim it will suffice for our purpose to recall those few words of Isaias:

He was offered because it was His own will,
and He opened not His mouth;
He shall be led like a sheep to the slaughter . . .
He hath borne the sins of many. Is. liii, 7–12

The same passage in Isaias reflects the effects of that imposing of hands on the victim's head:

Surely He hath borne our infirmities and carried our sorrows.
Is. liii, 4

It was a symbolical transfer from the sacrificer to the victim, usually the transfer of guilt, and, in public sacrifices, this was accompanied by some confession of sins. Sometimes, when the sacrifice was for all the people, this transfer of guilt was performed in dramatic fashion by the elders of the people (Lev. iv, 15). The picture given in Scripture of the high-priestly action on the great Day of Atonement, while not a bloody sacrifice, does very strikingly illustrate this phase of the rite, and it loses none of its solemnity with the passing of time:

And putting both hands upon his head,
let him confess all the iniquities of the children of Israel,
and all their offences and sins;
and praying that they may light upon his head,
he shall turn him out. Lev. xvi, 21

The actual killing of the victim was not necessarily the work of the priest, that could be performed by the Levites, or even by the layman on whose behalf the sacrifice was being offered (Lev. i, 3; 2 Par. xxix, 22), provided the priest was near by to catch the blood and pour it on the altar. Sacrifices in blood, we may remind ourselves, involve the taking of another life by way of expiating my sins before God, or in endeavoring to render satisfaction unto God for the offences I have committed against Him. Now to the Hebrew mind the very life was in the blood; words could not be clearer than *Leviticus:*

The life of the flesh is in the blood;
and I have given it to you
that you may make an atonement with it
upon the altar for your souls,
and the blood may be for an expiation of the soul.
Lev. xvii, 11

For all the different types of bloody sacrifices there were, therefore, specific and detailed directions for the blood-oblation. This "blood given to save a life," in a current phrase, symbolized my self-oblation to God by bringing my life-in-a-substitute into contact with God's sanctifying altar (Lev. i, 5; *passim*).

The rite's final phase, a total or partial burning of the slain victim, was the projection through the centuries of that testimony God gave Abel that he was just, namely, a visible sign of God's acceptance of the gift, and of His high gift-in-return.

Have not they who eat the sacrifices fellowship with the altar?
1 Cor. x, 18

asks the Apostle. Fellowship with the altar by communing together in communion, the same Apostle testifies, is the all but universal crown of sacrifice. Holocausts and libations excepted, sacrifices were commonly followed by a sacrificial banquet: so it had been among the Gentiles, so in Israel of the flesh, so amongst us, Israel of the spirit.

Immolate peace-victims and eat there,
and feast before the Lord thy God Deut. xxvii, 7

was the terse wording of the Law in one place. This sacrificial banquet was for Israel a divinely-appointed levelling of all social distinctions:

Thou shalt eat them [the sacrifices] *before the Lord thy God,*
in the place where the Lord thy God shall choose,
thou and thy son and thy daughter,
and thy manservant and thy maidservant,
and the Levite that dwelleth in the cities. Deut. xii, 18

So, befitting God's chosen people in their time and place, Israel had its sacrificial worship, manifold and all-embracing, and as perfect as under the Old Law was possible. Abel and Abraham, Melchisadech and Aaron, Levi and his sons, stood in turn at the altar of sacrifice, whereon the people's gifts were sanctified to God in token of their self-surrender, then spread on the banquet-board in the ideal form of social worship as then realizable.

These things came to pass as an example to us . . .
These things happened to them as a type,
and they were written for our correction, 1 Cor. x, 6, 11

if even of the mistakes and misfortunes of Israel Paul could argue in that strain, then how much more of Israel's blessings and rich endowments in public worship? Amongst us,

upon whom the final age of the world is come,
1 Cor. x, 11

the worship of God in spirit and in truth goes forward, not on Mt. Gerizim nor Mt. Sion only, but even to the farthermost parts of the earth, not at morn and evening only, but from the rising of the sun to the setting of the same, reality has succeeded to figure, substance to shadow, grace to promise, Christ to Aaron.

But now once for all at the close of the ages,
hath He [Christ] *appeared unto the abolition of sin*
by His Sacrifice . . . Heb. ix, 26

For the Law, having the shadow merely of the good things to come,
and without presenting their reality,
is never able by the annual sacrifices
which are constantly offered
to perfect those who approach . . .
For it is impossible that the blood of bulls and of goats should take away sin . . .
Thus He annulleth the first in order to establish the second . . .
we are sanctified through the offering of the Blood of Jesus once for all . . .

Therefore, brethren, we have full freedom,
to enter into the sanctuary
in virtue of the Blood of Jesus,
a new and living way inaugurated for us. . . . Heb. x, 1–22

In the light of that rich and uncovenanted mercy, the Apostle bade his contemporaries in words that have meaning for you and me here and now:

And let us give heed to each other,
with a view to the stirring up of charity and good works,
not abandoning our assembly,
and this all the more as ye see the Day drawing nigh.
Heb. x, 24, 25

CHAIRMAN: You will recall that our theme in Chicago three years ago centered around the concept of the "Living Parish." This was continued in St. Paul a year later; while last year at St. Meinrad's Abbey we concentrated upon "The Praise of God." Thus our sacrificial theme this year represents a logical development from what has gone before, and Father Ellard has given us a beautiful and scholarly introduction to it. Are there any questions?

MISS JOANNA DONIAT (*Chicago, Illinois*): Did any women help clean up after the burning of the sacrifice? I always thought that the horns must have been very messy after the sacrifice.

FATHER ELLARD: If the horns were clean, it was the work of the women, I'm sure.*

CHAIRMAN: There being apparently no further comments or questions, we shall proceed to the next consideration. All of us have no doubt heard about the important new Encyclical Letter *Mystici Corporis* of our Holy Father Pope Pius XII on the Mystical Body. As yet, however, it has not been made available to the public in English; but as we have just received an advance copy from Washington of the approved translation, we have asked Father Gregory O'Brien of the Servite Fathers in Chicago to give us a brief summary of it for your information.

(Father O'Brien here gave a summary † of the encyclical by quoting directly from it, particularly those portions bearing upon the liturgy and the liturgical movement.)

CHAIRMAN: I extend our sincere appreciation to Father O'Brien for having given of his valuable time, along with all his other duties, to prepare this useful summary on short notice. Truly it sounded as though it was the Holy Father himself speaking to us. Any questions on this subject?

* Cfr. Exod. xxvii, 2; xxix, 12; xxx, 2, 10.

† Since this material is readily accessible to everyone we are not reprinting it here. [ED.]

Rev. Francis C. Ferri (*Spartanburg, South Carolina*): Why cannot we get the Bishops as a national body to take charge of the liturgical renewal in this country?

Chairman: That is not the subject under discussion.

Abbot Columban Thuis (*St. Benedict, Louisiana*): Speaking on the main topic of the encyclical, I recall having heard in more than one gathering of priests in recent years, objections raised against even using the term *Mystical Body*. So we can be thankful that now it has been approved by the highest authority. And referring to the question just raised, we must note that, just as the Bishops are not the ones who baptize but who confirm, so too is their attitude with all new movements within the body of the Church.

Chairman: That is particularly true in a country like our own, which is not a Catholic country, and does not have a primatial system. Hence no movement however worthy can be sponsored by the Hierarchy as a group, but only by individual Bishops within their own jurisdiction, just as our Liturgical Weeks have been sponsored. This year though, it does seem that our Holy Father himself has taken us under his wing, by speaking so directly to us in the words of that encyclical!

Now, this being merely a "token" meeting, and not at all as beautiful or impressive in its surroundings as was our meeting of last year at St. Meinrad, I think all of us will welcome a word from our gracious host there, Abbot Ignatius.

Abbot Ignatius Esser (*St. Meinrad, Indiana*): Speaking of the advantages that were derived from holding last year's meeting at St. Meinrad, I think it should be added that they were mutually shared. Our monks and seminarians profited much from the scholarly papers that were read, and so we were richly rewarded for whatever sacrifices we might have made. Hence it is not just those who come and attend the Week but those who reside where the conference is held that enjoy its fruits.

Chairman: Now, before we close this session, I want to remind you that you are all invited to assist at the Dialogue Mass that will be celebrated in the Cathedral at nine o'clock tomorrow morning. Perhaps if you have a little extra time now between sessions you might like to visit the Cathedral library where a special exhibit has been prepared, of liturgical books.

(*The meeting was recessed until 3:00 p.m. the same day.*)

Afternoon Session — October 12

Monsignor Morrison: Our Chairman this afternoon was to have been our good friend Monsignor Noll, Vicar General of the diocese of Indianapolis and Chairman of our meeting last year; but since he cannot be here, we have

a most capable substitute in the person of the Very Rev. Henry F. Dugan, Chancellor of that diocese. Will you kindly lead us in prayer, Monsignor?

(*Prayer*)

CHAIRMAN: With the very promising beginning we had this morning, *viz.*, the fatherly advice of the Archbishop, the theological exposition by Father Ellard, and the scholarly study by Father O'Brien, we are now in good shape to continue with the interesting topics scheduled for this afternoon. It is now my privilege to introduce the first speaker, who will discuss "The Meaning of Christ's Sacrifice," the Reverend Thomas J. Carroll, Assistant Director of the Catholic Guild for the Blind, of the Archdiocese of Boston.

THE MEANING OF THE SACRIFICE OF CHRIST

REV. THOMAS J. CARROLL

ONCE again, as a year ago, at this Liturgical Week, I have the honor, and with it the great responsibility, of representing His Eminence William Cardinal O'Connell, Prince of the Church, Dean of the American Hierarchy, my Father in Christ. His Eminence wishes me to assure you again of his great interest in the proceedings here, and to bring to you his personal blessing.

Before I begin with the actual subject at hand, I might well say to you that there has been a great deal of work done in recent years, as we all know, in interpreting theology for the laity, finely trained minds being brought to bear in expounding the science of God to those who know little of it. This has been an interesting process and a very hopeful one in our day, those who know much of theology speaking on it to those who know little. Somehow today, noting the trained theologians before whom I am to speak, it seems that I am trying to reverse the process.

"The Meaning of the Sacrifice of Christ" — topic tremendous in itself, universal in its suppositions, infinite in its implications. The meaning of the Sacrifice of Christ is the meaning of our Redemption; it is the meaning of life; it is the meaning of time (as even in these days our calendar indicates); it gives meaning for us to eternity itself. The Sacrifice of Christ is in His giving Himself to the Father; it is in His suffering; it is in His glory. It is in His Priesthood which remains forever.

Fortunately, however, my topic has been somewhat circumscribed, and in the outline sent to me it appears that I am to speak of: Christ's

Life viewed as Sacrifice begun at the moment of Incarnation, continued all through His life, consummated and offered on the Cross, accepted by the Father and "sealed" in the Resurrection-Ascension.

This notion that the whole life of Christ is a Sacrifice is, we must know, a *minus probabilis* opinion, and for this reason we should not make of it a basis for our other beliefs. For any opinions which we based on this alone, could not by that fact be certain. Yet as far as the opinion itself is concerned, it is not to be scorned because *minus probabilis*. For an opinion *minus probabilis* is often such merely because *minus probata*, and may indeed one day be certain.

In searching for quotations and references we can find a number that could be used in support of this doctrine. They vary according to the ideas of the authors regarding the essence of sacrifice, and according to the emphasis placed by the various authors on the necessity of oblation, real or virtual immolation.

At times there is difficulty in interpreting texts, as it is not clear to what extent the references are to purely personal, moral, internal sacrifice, and to what extent they are to external, ritual sacrifice.

The Church merely tells us that the Passion and Death of Christ were included in His Sacrifice. But at the Council of Trent we find the eminent theologian of Pope Paul III, Jacob Laynez, telling us that "when it is said that the Passion of Christ redeemed us, the Passion comprehends all the acts of Christ, all of which He performed with the same charity, but which on the Cross is more known, whence Christ says: 'That the world may know that I love the Father, arise, let us go, etc.'" So, too, other theologians at the Council. And we are all familiar with the *Imitation* saying: "*Tota vita Christi crux fuit et martyrium:* Christ's whole life was Cross and Martyrdom." Elsewhere, we find the words of Saint Leo the Great: "Christ began His Passion from His infancy (and in His Passion He kept the sweetness of an infant)."

We would like to make it clear at this point that when we speak of all the actions of Christ's life being a sacrifice, we are speaking of "all," not of "each." Some would separate the various actions of the life of Christ, and see in each of them a sacrifice, but here it is the moral or personal sacrifice of which they are speaking; it is an internal sacrifice without the corresponding external sacrifice; it is the thing signified without its external sign. Others seeing the life of Christ as an integral whole, see it as one great internal sacrifice, whose ritual offering was an increasing thing as time went on, finding its culmination in the Cenacle and on Calvary.

In looking for support for this doctrine, our first search would naturally be in the liturgy itself, and we find a sort of indication of the Church's views in the very fact that we have a liturgical year. For if there is nothing but the Crucifixion in the Redemptive story, why the feast of Christmas?

Again, in the *anamnesis* at the Consecration, the Church, taking up the words of Christ, "Do this in Commemoration of Me," commemorates not only the Passion, but also His Resurrection and His glorious Ascension. We know, too, that in an earlier age, the Church commemorated other events of Christ's life in this prayer, as, in the fifth century, the Nativity.

We might hope to find something in the liturgy for the 25th of March, the Feast of the Annunciation — in former ages known as the *Annuntiatio Christi* or the *Conceptio Christi* — but here we look in vain for any indications of this doctrine. Rather we see how much of a Marian character this feast has assumed. The Introit is, indeed, a psalm referred to by Gueranger as one of the Incarnation psalms, the 44th, "Psalm of the Espousals," and its first reference would be to the Bridegroom; but here the Bride is Mary the Fair Bride of the Spirit rather than the Spouse of Christ, and it is Mary's *Fiat* rather than Christ's that we hear.

It is to St. Paul, then, that we must look for the entrance-song of the Word:

> *Hence He said when entering into the world:*
> *"Sacrifice and offering Thou hast not desired,*
> *but a Body hast Thou prepared for me.*
> *In holocausts and sin-offerings Thou hast taken no pleasure:*
> *then I said: 'Behold I am come*
> *(in the volume so it is written of Me),*
> *to do, O God, Thy Will.'"* Hebr. x, 5–7

The body that is "prepared for Him" is the body that is to take the place of the bulls and lambs of old, the body of the Lamb who is to be the Victim for the sins of the world; and as Theriot says, "While the Body of Jesus was being formed He was offering it for His Mystical Body."

Already He is victimized (made Victim, if you will), for He "*quem totus non capit orbis:* whom the whole world doth not contain," is contained in the womb of a woman. The second Adam rests where the first had never lain, in the womb of woman. There He who is eternal rests for three quarters of a year. He who bears the world is borne. He who is *in sinu Patris* stays now *in sinu Matris*. The son of God has emptied Himself, becoming the Son of Man. He has placed a barrier to His divinity to keep it from overflowing. The all-pure grace-full body into which that divinity would overflow is not clarified, not glorified; the Good Shepherd is an unborn Sacrificial Lamb.

Or as Saint Leo put it in his sermon now used on the Feast of the Annunciation, "He who is incomprehensible willed to be comprehended; He who existed before time began to live in time; the Lord of the Universe veiled the dignity of His Majesty, and assumed the form of a servant; God incapable of suffering did not disdain to

become man able now to suffer; nor the ever-living God to lay Himself under the laws of death." (Second Nocturn — Feast of the Annunciation.)

Cardinal Berulle of the famous seventeenth century French School of Theology treats, as do Condren, Olier, Bossuet, Bordaloue and the rest, of the continuous oblation of Christ. He also speaks of the Victimization of which we have been speaking. He notes that the soul of Christ enjoyed the glory of the Only Son of God from the moment of His Incarnation, united as it was to Divine Person. The human body of Christ was also substantially deified; it was closely, intimately united with a glorified soul; it was the body of a Divine Person. That body, therefore, had two very strong titles, rights, indeed, to the glory of the Incarnation — one from its glorified soul, the other from the Divinity to which it was united. For it is of the very nature of things that a glorified soul should communicate its glory to the body with which it is united, and even more so is it natural for the Divinity to glorify a body to which it is so intimately conjoined.

He compares the Divinity and the soul of Christ to two torrential streams rushing to inundate the body of Christ with their glory, but halted, dammed, by the will of Christ, who suspends their natural tendency.

Christ has placed Himself in a state in which He will be capable of suffering and death, out of his love, suspending the glory which would have made these things impossible.

This suspension of His glory was a free act of renunciation made in adoration of God, and in satisfaction of the Divine Justice. It is this free act of renunciation which Berulle says perpetuated itself through every instant of the Savior's life. According to Berulle, this is a yielding to a kind of death, bearing this quasi-death (privation of the glorified life) in His body throughout his earthly existence. Christ's life properly speaking is a death, he says; it is nothing if not an engagement with death, an obligation of dying. In reality Christ suffers in the womb of His mother and all through His life. From the moment of His Incarnation began His Passion which was consummated on the Cross.

But there are those who, while not holding this idea of Christ's victimization because of His being, as it is said, in a *status deterior*, a lower state, nevertheless hold to the idea of all the actions of Christ's Life being sacrificial. They stress the fact that already Christ was the future *Victim* (Saint Ambrose, Homil. 5, in Ps. 39, n. 11): "In this first and humble state of His Life, Jesus praises, adores, loves and gives thanks; He sees and accepts His Life, the Cross, Death, the rigorous counsels of the Father in His regard. It is the first exercise of the interior and spiritual life of Jesus. Among many states and offices offered to Him, the first state that He accepts, embraces, and exercises, is the state of propitiation and of rigor, the state of Victim

of God, or as the Baptist says, of 'Lamb of God.' . . . He is God and He is Lamb at the same time — He is Man, Son of Man — and He is Man-God, Lamb of God, for God and for men, *Domine Deus, Agnus Dei, Filius Patris.*"

Saint Cyril says: "He Who is in the bosom of the Father, to whom all things are subject, who is adorned by all creatures, at the moment when He appears, clothed with our humanity, offers a Victim to His Father." And Fulgentius (*serm.* 4 *de Epiph.*, and 7): "He will die one day — it is for that that He was born." Again, though after the Incarnation, yet long before the beginning of what we know as the Passion, He was referred to as "*Lamb* of God" by the Precursor. From the moment of His "Enfleshment," He was the Lamb Who was to be slain — Victim of the Sacrifice whether future or already begun — "*qui propter nostram salutem DESCENDIT de coelis.*"

For the most part, however, those who hold this theory of the whole Life of Christ being a sacrifice are those who hold to the *oblation* theory of sacrifice, those who emphasize the oblation rather than the immolation. They see the sacrifice begun at the Incarnation as the first action of our High Priest.

Christ is, indeed, priest from the moment of His Incarnation. The very Incarnation puts Him in the position of mediator between God and man. For He is both God and man — "God of the substance of His Father, begotten before all ages and man of the substance of His Mother, born in the world . . . as the rational soul and flesh is one man: so God and man is one Christ." For "there is one mediator of God and men, the man Christ Jesus" (1 Tim. ii, 5).

But if we were going to speak at length of the priesthood of Christ, it would not be the *Epistle to Timothy* that we would quote, but rather that to the Hebrews, telling of our Superior High Priest. It is a tremendous subject to try to encompass in a few words. Perhaps we might do well to quote Dom Bernard Capelle, who was confronted with the problem of telling of the priesthood at one of the Belgian Liturgical Weeks, and "briefly recalled what theology teaches us about the priesthood of Christ" (his words are reproduced from *Orate Fratres*, Vol. 8, 1933–34): "Christ is priest in virtue of the Incarnation. While for others the priesthood results from a supervening consecration, whereby the priest, raised above himself, is dedicated to God, is sanctified and legitimately set up to speak in the name of other men, Christ possesses all these prerogatives *necessarily* in consequence of the union in Him of the human nature with the divine.

"Placed at the summit of humanity for the redemption of men, Jesus Christ is by right and in fact their Chief. Through Him they speak to God, and through Him God will speak to them. Grace, the divine sap, will flow from Him, the divine Vine, into the branches . . ."

Lepin, in his *L'Idee du Sacrifice de la Messe* (upon which we have depended very heavily in this paper), summarizes well the ideas of those who would place the life-long sacrifice of Christ in the priestly offering when he says we should "see the oblation of Christ in relation to this continual reality which is His earthly Life. Not precisely as a life of suffering and immolation, but rather as a life properly and simply human.

"It seems, indeed, that Christ, independently of all suffering or actual immolation, being constituted a sovereign priest, never ceased for a single instant to hold Himself before the Father in a priestly attitude, or to offer Himself as a living Victim of adoration, of reparation, of prayer, and of love. It is a spiritual and interior attitude which, nevertheless, does not fail to translate itself outwardly, or rather, seizes hold of His whole Being and consecrates His whole activity. It is the homage of total religion. It is the perfect realization of the sacrifice which man owes to God of himself.

"Sacrifice so understood begins with the Life of Christ and is inseparable from Himself. In the Passion and the Death, he merely causes it to be continued, under a particular form, which is that of the supreme expiation for the redemption definitive. . . .

"The oblation of the Savior on the Cross is expressly qualified as *sacrifice*, or rather presented as *the sacrifice* par excellence, toward which all the others are oriented. Why? Because it is the oblation of Him Who Scripture says has been constituted Supreme Priest, to offer Himself personally as a Victim worthy to be accepted by God and capable of redeeming men. While it remains of the moral order, it is, nevertheless, of an order eminently sacrificial.

"As Christ offered Himself in the torments of His Passion, so He could have offered Himself, and unquestionably did offer Himself, at each instant of His mortal life, under the influence of the same charity without limit, directing towards the Father all His powers and all His human actions, realizing in an ideal manner the sacrifice of adoration, of praise, of glorification, of love, which the free creature must offer of himself to the Creator.

"Scripture, it will be objected, does not invite us to extend the Sacrifice of Christ to His whole life, but it speaks only of the oblation realized by death for the Redemption of the world.

"True enough, but neither does the Scripture mention that the Savior offered Himself in Sacrifice at the Last Supper. The Protestants argued from this silence, in forcing the import of the text relative to the unique bloody oblation, in order to pretend that outside of the Cross it is not allowed to speak of a real Sacrifice of Christ, even in the Mass. It is nevertheless a matter of faith that Christ offers Himself in a real and proper Sacrifice on the altar. The language of Scripture is then to be interpreted in a broader sense."

We might do well to quote, too, the ideas of Dom Columba Mar-

mion on this subject, as summarized by Father Edward Dowd in his thesis published by the Catholic University of America, "A Conspectus of Modern Catholic Thought on the Essence of the Eucharistic Sacrifice" (pp. 144, 145): "Although the Benedictine Abbot of Maredsous, Dom Columba Marmion, appears at times to consider sacrifice in general as an act of immolation, in accordance with which the Holy Sacrifice of the Mass would consist in a mystical immolation accompanied by an oblation, we observe nevertheless in all his writings a very frequent and recurrent mention of the ideas peculiar to the old French School of Theology in this regard. The Sacrifice of Christ is inseparable from His Priesthood.

"Saint Paul, in the *Epistle to the Hebrews*, clearly teaches that our Blessed Lord was consecrated in His Priesthood at the very moment of His Incarnation. In that historic instant, the first movement of Christ's Soul was to view in panorama the program of immolation demanded by His Father, for the salvation of mankind. With an act of intense love, He delivered Himself entirely to the completion of His duty as God-Man, Mediator and *Pontifex*. With perfect Will, He accepted His burden of sorrows which began with the humiliations of the manger, only to be consummated in the ignominy of the Cross. From the moment of His coming, therefore, Christ offered Himself as a Victim: His first act was sacerdotal in character; hence His Priesthood is but the necessary and immediate consequence of His Incarnation.

"Begun likewise at the moment of His consecration, Christ's Sacrifice goes hand in hand with His Priesthood. His whole existence carries the reflection of His priestly mission, and is marked with the characteristics of sacrifice. His Sacrifice, therefore, is His essential work, the culminating point towards which all the mysteries of His earthly life converge; the source from which His glorified life draws its incomparable splendor. We should not, therefore, restrict the Sacrifice of Our Blessed Lord to the hour of His Passion, because His initial act of oblation contained virtually His lifelong Sacrifice. At the moment He became incarnate, His immolation was begun, and His whole career was but the continuation and prolongation of the oblative action, made to persevere in His every activity.

"Christ's Priesthood is transcendent of time and space. The annointing by reason of which He was consecrated, was, indeed, of singular character. It consisted in the grace of union, which wedded forever the Person of the *Verbum* to the Humanity which He had assumed. This union of Divine and Human Natures in the Personality of Jesus Christ was wrought in His Incarnation."

After all this we must come back to the notion that a definitive answer is impossible, unless and until the Church passes on the subject. But whether these preceding actions of Christ's life be integral, though not essential parts of His Sacrifice; whether they be exem-

plary rather than efficient causes; whether they be sacrifices only in an extended sense of the term; whether they be mere preparations for the Sacrifice of Christ and hence not formally redemptive, this much is true, and for us most important. They are all oriented toward the Sacrifice of the Cross. So, too, must all of our individual actions be; so, too, all our interior sacrifices. From the Sacrifice of Christ they draw their value, and always our striving must be to link them with the offering of the Sacrifice of the Mass.

As for this whole discussion of the exact time of the Sacrifice of Christ, we might point an analogy with another discussion. We all well know that the discussion of the exact moment of the essential confection of the Eucharistic Sacrifice came late in the Church, that the faith of the early Christians was satisfied to know that the Sacrifice was offered in the course of the *Anaphora* or Eucharistic Prayer. Likewise it would appear from the paucity of references that they were content to know that the original Sacrifice of Christ was contained in His Life on earth: it was enough for them to know that this Life contained a sacrifice without knowing the precise moment of the "Sacring."

This we do know — that whatever the precise moment in which it occurred, however much of His Life it comprehended, Christ's Sacrifice was a "sacrament, a sacred sign" of an invisible sacrifice par excellence. He gave of Himself completely; His constant will, His meat was to do the Will of Him who sent Him. It is the archtype of Abel's; His Justice, the infinite counterpart of Abel's symbolized justice. He is the Victim that God has provided, God's Son rather than Abraham's. Fulfillment of Melchisedech, under signs of bread and wine, He gives Himself. Greater by far than Aaron, a Prince among priests and King of kings, He lives ever to make intercession for us.

We know, too, that of this Sacrifice, as of all sacrifices, the Cross was the crux. It is the culmination of the Sacrifice of our Redemption. It is the zenith of Christ's abnegation, the nadir of His humiliation; it is the apogee of self-oblation, the very depths of self-abasement. "To the Jews, indeed, a stumbling-block, to the Gentiles foolishness."

To us, however, it is a victorious symbol; it is the new rainbow in the sky, sign of hope in the New Covenant which God has made with His people. It is the sign of Victory over death and sin; the promise of Christian resurrection; the pledge of our being taken up into heaven.

For He rose again as He did promise, and having been dead, the Prince of life now living reigns. (*Victimae Paschali* — Easter Sequence.) By dying He overcame our death; by rising again He restored our life (Preface of the Easter Mass), so that whence death arose, thence too life might rise again, and that Satan, having conquered by a tree might by a Tree be overcome (Preface of Cross). And after His Resurrection He showed Himself to his disciples, and

while they were watching He was lifted into heaven, so that we might become partakers of His Godhead (Preface of Ascension).

The Church Our Mother then, in the midst of her paschal feastings, glories in an exalted cross, on which, Christ being exalted, draws all things to Himself. Her early children viewed Him always reigning on the Cross of glory, the floodgates down, and the two flood-streams of His glory inundating Him from His Divinity and His glorified soul. "Alleluia. Alleluia. Say ye among the Gentiles that the Lord hath reigned from the wood. Alleluia."

Here in these two final chapters of His earthly life, which we may call integral parts of His Sacrifice, the rising from the tomb without which our faith is vain and worthless, and the rising from earth that He might sit forever at the right hand of the Father, is the acceptance, the public sign of the Acceptance of His Sacrifice, by the Father. Here is what Father Ellard referred to, the "other fundamental element of Sacrifice . . . God's own testimony of loving unity" as Christ returns penetrating into the impenetrable reaches, in the bright-darkness of the Triune-Oneness of the Godhead.

Ours it is to glory in the Cross of Christ; ours to glory in His whole Life; ours to study further in the hope of uncovering more of this possible doctrine that His whole Life was His Sacrifice; for from it depends in part the question of how much of that Life the Sacrifice of the Mystical Christ renews.*

Whatever indeed be the truth about the Sacrifice of Christ comprehending His whole Life, we who daily renew that Sacrifice, will more and more strive that our sacrament, our sacred external sign will signify the gift of our whole lives, of our every single action, ever and everywhere giving thanks for the gift of God, exulting ever with the angelic throng, nor ever completely regretting the fault of Adam which merited such and so great a Redeemer.

CHAIRMAN: I express the appreciation of us all, Father Carroll, for the quite logical development you have made, and the clear conclusions you have drawn for us, concerning the doctrine of sacrifice.

(To AUDIENCE): Does any one have a question?

REV. WILLIAM H. HUELSMANN (*St. Louis, Missouri*): Surely the essence of Christ's Sacrifice was contained in His attitude of mind and heart. He

* Compare in this connection, these words of Pius XII in his recent encyclical *Mystici Corporis:* "We are well aware that many a veil shrouds this profound truth of our union with the divine Redeemer. . . . But we know too, that well-directed and earnest study of (it) . . . will open rich and bright vistas, whose light will help us to progress in kindred sacred sciences. Hence we do not censure those who in various ways and with diverse reasonings strain every effort to understand and to clarify the mystery of this our marvellous union with Christ." (Par. 78, N.C.W.C. edition. — ED.)

willed to die upon the Cross, and all His other works were performed in view of that, and from that derived their meaning. This was His mind and heart from the first moment of His earthly existence; therefore, in this sense His Sacrifice started with His birth and continued to the end of His earthly career.

Father Carroll: Certainly, if we agree with what was said this morning about the most important part of sacrifice being not the external but the internal act, it would seem that those who hold to this theory of the "Essence of Christ's Sacrifice" have a solid basis for it. But I would rather not express any opinion of my own on the matter, not being sufficiently versed in this field of speculative theology.

Father Ellard: In all the official pronouncements of the Church on this subject that are familiar to me, it is always stated that Christ's Passion and Death constituted His Sacrifice. Also, according to the traditional concept of sacrifice in blood, the essence of the sacrifice consisted in the pouring out of that blood; the life was in the bloodstream. Thus in giving His blood Christ gave forth His life, *i.e.*, He *sacrificed* Himself. True, we may say that Christ came into the world with the very same dispositions with which He died on the Cross. But we still cannot say definitely (nor does the Church tell us), that any specific act of His prior to the pouring out of His blood was regarded by His Father as a sacrifice. All this was preliminary, and while we can agree with Father Huelsmann that Christ had that same sacrificial attitude all through His Life, it would be going farther than the Church goes to say that all His actions were therefore sacrificial actions.

Rt. Rev. Msgr. James W. O'Brien (*Norwood, Ohio*): There are two points I would like to make in reference to the subject under discussion. The first is on the use of terms. Thus, when we speak of sacrifice as being a sign, we should avoid confusing the thing signified with the sign itself. And grace is the most important thing "signified" by the Sacraments. Therefore, while it is true that the internal disposition is more important than its external manifestation in the sacrifice, we cannot say that the internal disposition is the sacrifice itself, no more than we can say that the grace is the Sacrament itself. Secondly, I would like to ask a question of Father Carroll, regarding a statement quoted by him to the effect that the sacrificial character of the Last Supper does not appear in the actual scriptural account. I should say offhand that that is wrong, for surely its sacrificial character is more apparent in the Gospel description than in that of any other action of Christ's Life.

Father Carroll: Here is the quotation: "true enough, but neither does the Scripture mention that the Savior offered Himself in sacrifice at the Last Supper." The author obviously means a specific mention. Everybody of course admits that the Last Supper was of a sacrificial nature.

I would like to add that I am very happy that these questions have come from the floor, for it serves to bring out again that ours is only a *minus probabilis* opinion. Here is something which still lies within the realm of legitimate speculation, and it is my personal belief that our American liturgical movement has come to the point where it can encourage further and deep

study of such matters. In the meanwhile, referring back to the subject under discussion, we may at least believe, with the early Christians, that the Sacrifice of Christ was somehow contained in His whole Life, and offered to the Father on the Cross. Wherefore do we glory therein.

CHAIRMAN: Thank you. We all hold fast to the dogmatic teaching of the Church.

REV. LEO J. RUGGLE (*St. Joseph, Missouri*): There is another distinction that might help in avoiding confusion, namely, the difference between a general value of merit, and a specific sacrificial value. When we say that it was Christ's Passion and Death which constituted the essence of His Sacrifice of redemption, we by no means deny that the other actions of Christ had an infinite value and merit, although they might not be called sacrificial actions.

FATHER CARROLL: Perhaps to conclude this discussion, we might agree that although all Christ's actions were meritorious they were not all necessarily redemptive.

CHAIRMAN: Having now sufficiently considered the nature of the sacrifice of that "Lamb of God Who takes away the sins of the world," it is fitting that we turn our attention in our own direction, to see more clearly how we must share in the Sacrifice of Christ the Redeemer. This is the subject of the next paper, "The Meaning of Our Sacrifice in Christ"; and will be given by the Reverend Alphonse Westhoff, Pastor of St. Peter's Church in Kirkwood, Missouri.

THE MEANING OF OUR SACRIFICE IN CHRIST

REV. ALPHONSE E. WESTHOFF

SAINT THOMAS AQUINAS was able to write as he did, not only because God endowed him with a wonderfully clear mind, but also because he was a man of extraordinary faith and holiness of life. The Church calls him *Doctor Angelicus*, the Angelic Teacher, and in those two words calls attention at once to his brilliant mental powers and the sanctity of his life. But he had not only the mind of a scholar and the heart of a saint, he had also the soul of a poet. And he employed his genius more especially in the service of the Eucharist. The hymns he wrote for the Divine Office and Mass of Corpus Christi have been retained ever since his time as testimony of his scholarliness and sanctity. Only a theologian and saint could have written the *Lauda Sion*, *Sacris Solemniis*, and the rest. They are in the highest sense theology in the form of poetic prayer.

The ninth and tenth verses of the *Lauda Sion* will serve to introduce our consideration this afternoon of the "Meaning of our Sacrifice in Christ":

What He did at supper seated
Christ enjoined to be repeated,
When His love we celebrate.
Thus, obeying His dictation,
Blood and wine of our Salvation,
We the Victim consecrate.

The translation is taken from the *New Missal for Every Day* by Father Lasance. It was the best translation I could find, but it falls short, of course, of rendering the Latin original with all its fullness of meaning. Abandoning the attempt at poetic form, we might thus render it: "What Christ did at the supper, that He enjoined to be done in His memory. We, therefore, following His instructions, consecrate the bread and wine into the Victim of our salvation." The Victim of our Salvation, once offered directly by His own visible act in the bloody Sacrifice of Calvary, is offered now by us, the members of His Mystical Body, in living memory of Him. The Sacrifice of the Eucharist is, according to the theologians, the commemoration, re-presentation, continuation, multilocation and application of the bloody sacrifice of the Cross. (Cf. *Institutiones Theologias Dogmaticae*, J. Hermann, C.SS.R. — *De Ss. Eucharistia.*)

1. It is the *Commemoration.* "As often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until he comes." (1 Cor., xi, 26.) Saint Ambrose tells us in that connection in his commentary on the *Epistle to the Hebrews:* "the Victim worth enough to effect our eternal salvation was offered once in Christ. What therefore of us? Do we not offer every day? Yes, but in remembrance of His death." This aspect of the Sacrifice is stressed in several of the Mass prayers: for example — the last Offertory Prayer: "Receive, O Holy Trinity, this oblation which we offer Thee *in memory of the Passion*, Resurrection and Ascension of our Lord Jesus Christ." And again, in the prayer immediately following the Consecration: "Wherefore, O Lord, we thy servants as also thy holy people, *calling to mind the blessed Passion of the same Christ* (Thy Son, our Lord), His Resurrection from hell and his glorious Ascension into heaven, offer up to Thy most excellent Majesty of thine own gifts, a Victim which is pure," etc.

2. It is the *Re-presentation.* Dr. Pius Parch, in Father Eckhoff's translation of his *The Liturgy of the Mass* writes (p. 8): "This memorial of Christ is not a mere remembrance such as we may have of one of our dead. . . . The Mass is no such lifeless memorial; it is a living rite of remembrance. . . . Here the Christ who died is close to us, He is actually in our midst. . . . In this venerable memorial rite we have more than the sepulcher of the Lord. Here before us is

the body and blood of Christ as it was once offered on the Cross. Thus the memorial rite is also the re-enactment of what is commemorated." This is perhaps the most important of all the ideas to be stressed in connection with our subject. The Holy Eucharist makes present again, here and now, the Sacrifice of Christ. According to Saint Thomas: "The celebration of this Sacrament is a certain image (sign, in the sacramental sense) re-presenting the Passion of Christ, which (i.e., the Passion) is His true immolation." (III Q. 83, a. I.)

3. It is the *Continuation*. This is not to be understood in the sense of the succession of Masses being one continuous offering together with that on the Cross. Rather is it a repetition of the one Sacrifice, but offered over and over again. There is no plurality of sacrifices, there is a plurality of offerings of the one Sacrifice. "This oblation," says Saint Augustine, "is repeated every day although Christ suffered only once."

4. It is the *Multilocation*. As the Real Presence of Christ in the Eucharist is an extension of the Incarnation to all times and places, so the Sacrifice of the Eucharist is as it were an extension of the Sacrifice of the Cross to all times and places. As Christ is present in as many places as the consecrated species is found, so is His Sacrifice present in as many places and as many times as the Mass is celebrated.

5. It is the *Application*. By the bloody Sacrifice of the Cross the all-sufficient price of men's salvation was paid once and for all. But this price of our salvation needs to be applied to individual souls. "By this Sacrament," Saint Thomas says, "we are made sharers in the fruit of the Lord's passion. For that reason it is said in one of the Sunday Mass Secrets: 'As often as the commemoration of this victim is celebrated the work of our Redemption is performed.'" (III Q. 83, a. I. Translation of Secret from Father Lasance's Missal.) Christ gives himself to us in this Sacrament to be offered by us so that the fruit of His Passion may be communicated both to those who offer it and to those for whom it is offered.

We must not understand this last point in the sense that Christ made over to us His Sacrifice only insofar as its results are concerned, but rather as a real act of sacrificial oblation. Consequently its full import is not merely in that we of the Mystical Body are recipients of the graces once merited by His bloody Sacrifice, but in the fact that we with Him are enabled to offer a sacrifice. "In the New Law the true *sacrifice* of Christ is communicated to the faithful under that appearance of bread and wine." (*Summa* III, Q. 22, a. 6.) Members of the Church are not mere passive recipients but active offerers of the Eucharist, which, accordingly, meets man's innate need of offering a perfect gift to God.

If in spiritual life we were only recipients and nothing else the whole spiritual life would be out of balance. For there would result a

one-sided spirituality were there no means of actively tending towards God for God's own sake.

But this offering of the Sacrifice is not independent of Christ. Christ is the Priest, according to the order of Melchisedech, in the Sacrifice of bread and wine, as He was the Priest, prefigured in the priesthood of Aaron, in His Sacrifice on the Cross. He offered it first in His mortal person at the Last Supper; He offers it still as Head of the Mystical Body, but now in union with His members.

These, His members, are sharers in His Priesthood. The sacramental character of the ordained priest makes it possible for him to be the offerer of the Sacrifice in Christ's person; and the sacramental character of the faithful enables them to join in the Sacrifice, although in a less direct and official way.

Abbot Vonier explains this truth clearly: "The sacramental character of Baptism, first, and then the sacramental character of Confirmation, are, for Saint Thomas, with the sacramental character of Order, though in a lesser degree, figures and resemblances of Christ's Priesthood; and, therefore, every baptized person is radically fit to communicate in that great sacrifice, to be a sacrificant — at least, by participation. The sacramental character is a certain participation of the priesthood of Christ in His faithful, so that as Christ has the full power of spiritual priesthood, His faithful also are made like unto Him in this, that they participate in the certain spiritual power with respect to the Sacraments, and with respect to those things which belong to the divine cult. Through that specific spiritual thing, the sacramental character, the Christian people are enabled to take a most personal and most direct part in the Eucharistic Sacrifice. Their contact with that Sacrifice *is something more than by faith and devotion;* it is a sacramental contact, their character of Christians answering to the sacrificial aspect of the Eucharist in a way which makes of the Sacrifice of Mass and the Christian assembly at Mass a true royal priesthood, in the words of Saint Peter: 'But you are a chosen generation, a kingly priesthood.'" (*A Key to the Doctrine of the Eucharist*, pp. 238, 239.)

Christ is still Victim as well as Priest. And so if His members share in His act as Priest they must in their way share too in His capacity of Victim. Otherwise the Sacrifice of the New Law would lack the essential element of the internal oblation of themselves on the part of those who offer. This does not imply the denial of the fact that in the Eucharistic Sacrifice Christ is the principal Victim as well as the Principal Priest. It only implies that membership in the Mystical Body enables the faithful to be intimately one with Him Who is both Priest and Victim. "In the Mass," wrote Dom Virgil Michel in *The Liturgy of the Church* (p. 188), "Christ is no longer making the offering alone. The whole Church now unites with Him and especially those present and actually participating. They

are joined to Christ both as offerers and as victims offered. . . . It is just this that makes of the Mass the fuller development of Christ, and the actual application of the fruits of Calvary to all who have part in the Mass."

The truth of what we have been considering is borne out by the Church's own prayers at Mass. *Lex supplicandi legem statuit credendi.* To bear out our thesis that priest and faithful are one with Christ the Great Priest in offering His Sacrifice, we may point to prayers of both Offertory and Canon. We must not, of course, look for syllogistic statements or a mere logical development of this thesis. These prayers were born in the mind of God's Church long before the days of Scholastic Theology. The Church acts in a very human way and multiplies words and phrases to express a truth. If there is any one point clear from the Church's Mass prayers, it certainly is this, that she does not think of the Eucharistic Sacrifice as simply a divine act performed by Christ which her members merely witness, or at which they merely sing hymns and canticles as a sort of human accompaniment.

That would make of the Church merely a group of onlookers, a circle of admiring worshippers. The Church considers herself — to use a word favored by Abbot Vonier — as a sacrificant; she is one with Christ the Priest and one with Christ the Victim in the offering of the Sacrifice. Her prayers say so.

Consider first this fact as indicative of the truth of the above: no less than six times do the prayers of offering in the Mass of the faithful close with the familiar *per (eundem) Christum Dominum nostrum*, not counting the beautiful and significant doxology at the close of the Canon: *Per ipsum, et cum ipso, et in ipso.* Father Jungmann, S.J., in commenting on the rich meaning of *Per Christum Dominum nostrum*, says this: "To pray this formula in its fullest meaning presupposes that we are thoroughly conscious of the belonging together of the faithful in and with Christ; in other words, that we keep in mind the totality concept of the Church conceived as the Body of Christ." (*Liturgical Worship*, p. 137.) And again: "Really and truly to understand what it means to pray *through Christ* one must first have realized what it means to pray *in Christ*, or more generally *to live, to act in Christ.* 'To be in Christ': this pet phrase of St. Paul means nothing else but being a branch of Christ the Vine, a member of Christ the Body" (*ibid*). It follows then, that if the Church concludes her offering prayers both before and after the Consecration with that phrase, she surely means to indicate that we, the faithful, are closely united to Christ the Priest, we are in Him in the offering of the Eucharistic Sacrifice.

The plural form of these prayers, as has often been pointed out, is indicative of the truth that this is the Sacrifice offered by all the members of the Mystical Body who are present and participate in it.

Just to mention a few well-known examples: "*We* offer unto thee, O Lord, the chalice of salvation . . . grant that the sacrifice *we* offer this day. . . . Receive, O Holy Trinity, this oblation which *we* make to Thee," — all at the Offertory; "*We* therefore humbly pray and beseech Thee, O most merciful Father, through Jesus Christ Thy Son, our Lord, to receive and bless these gifts . . . which in the first place *we* offer up to Thee for thy holy Catholic Church. . . . This oblation, therefore, of *our* service and that of thy whole family, *we* beseech thee O Lord, graciously to accept," in the Canon before the Consecration; "Wherefore, O Lord, *we* thy servants and likewise *thy holy people* . . . offer unto thy most excellent Majesty, of thy gifts and presents, a pure Victim. . . . *We* most humbly beseech Thee, almighty God, command these things to be carried up by the hands of thy holy Angel to Thine altar on high," after the Consecration. The Eucharist is then indeed the Sacrifice offered by Christ the Principal Priest; it is in truth offered by the ordained priest in the name and by the power of Christ; but it is offered too, according to their capacity as sharers in Christ's Priesthood, by all who bear in their souls the character of baptized and confirmed Christians.

Very significant among the prayers which indicate that the members of Christ are associated with Him also as Victim in this Sacrifice, is the beautiful Offertory prayer: "*In spiritu humilitatis:* in a spirit of humility and with a contrite heart, *may we be accepted* by Thee, O Lord, and grant that the sacrifice which we offer this day in thy sight may be pleasing unto thee, O Lord our God." It might be objected, of course, that this prayer is found at the time of the Offertory, when the elements of bread and wine, not yet the Body and Blood of Christ, are the gift being presented to God. But to make that objection is to fall into the error of forgetting that what in our old text-books are so sharply distinguished from one another, as Offertory and Canon, are really closely related. One cannot divorce the two parts from one another without completely destroying the unity of the Mass structure in its offering part.

Father Busch in his *Mass Drama* explains the significance of the offerings of bread and wine more clearly than I could, so I take the liberty of quoting at length from him: "Bread and wine are also the elements chosen by our Lord Himself to be symbols of what He is to mankind, and to be the actual means of His sacramental presence and operation in the Eucharist. At the Consecration the bread and wine become the very body and blood of our Lord. The elements which are symbols of ourselves are now our Lord Himself who is the Redeemer of mankind. The offering, which continues after the Consecration, is now the offering of Christ, but of Christ as gathering up in Himself the offering of all who are His, both His eucharistic Body and His Mystical Body. The bread and wine are changed substantially into His eucharistic Body and Blood. And we who bring the

bread and wine as symbols of our own life-offering, are likewise changed into Christ, not substantially indeed but mystically. The Church is the Mystical Body of Christ. We are united with our Lord in the offering of the Mass, not as so many single individuals, but as many made one in Him." (pp. 13, 14.) What we call Offertory and Canon are really parts of one great Sacrifice.

In the Consecration those gifts of bread and wine which were the symbol under which we made the offering of ourselves to God are changed by transubstantiation into Christ Himself. Christ through His unbloody Sacrifice now draws us all to Himself as He said He would do in His bloody Sacrifice when He was lifted up upon the cross. In the exercise of His office as Mediator, uniting God to man, He unites us all to Himself so that we too, like Himself, may become acceptable offerings to the Father, but only in and through Him. In this sense, I think we may say that the Mystical Christ, that is, Christ as Head and the faithful as members, are together Victim in the Sacrifice of the Altar. In this way the essential element of participating in a Sacrifice, that is self-oblation, is made possible also in the Mass.

To sum up then, we may say that the meaning of our Sacrifice in Christ is this: we the members of the Mystical Body of Christ are so intimately united to Him that we share even in His character as Priest and Victim in the Sacrifice of the New Law.

We are enabled thus to fulfill in a most worthy way our primary duty as human beings and as sons of God, giving to our Creator and Father the highest worship. "Through Him and with Him and in Him is to Thee God the Father Almighty in the unity of the Holy Ghost, all honor and glory." The Holy Sacrifice becomes the prolongation of the Savior's work while He dwelt among men, the meaning of which is so tersely expressed in His words: "Father, I have glorified thee on earth" (John xvii, 4). He continues through all ages in His Mystical Body to give glory and praise to God; and this, first and above all by His Sacrifice. And as the sacrificial hymn of praise ascends daily to the Most High from us who with and in Christ surround the altar on earth, there descends from the throne of grace the abundance of divine life which is poured forth into our souls, attaching us even more closely as branches to the Divine Vine.

And so, especially through the reception of the Sacrificial Banquet, at our participation in the Sacrifice we become one with Christ and with one another. Our Holy Father in the encyclical on the Mystical Body which has just reached us puts it this way: "In the Holy Eucharist the faithful are nourished and grow strong at the same table and, in a divine, ineffable way are brought into union with each other and with the Divine Head of the whole Body." And thus first and above all through the Eucharistic Sacrifice and Banquet (to quote again from the encyclical): "from our Lord, as from a

fountain-head, the whole body compacted and fitly joined by which every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity" (Eph. iv, 16).

CHAIRMAN: Thanks, Father Westhoff. I am sure that in the hearts of each of us as the result of your discourse, there is an echo of Christ's last discourse to His apostles, and of that last great prayer of His, wherein He prayed that we might all be one in Him as He is with the Father. Now in accordance with custom, we invite questions and comments from the floor.

REV. H. A. VELTE (*Milwaukee, Wisconsin*): Will the speaker please explain how far and to what degree those who are baptized, those who are confirmed, and those who are in Orders differ in their capacity to take part in the Sacrifice of the Mass? We are a practical people in the United States, and desire to know how far we participate in the Sacrifice.

FATHER WESTHOFF: It seems to me that in one of our previous Liturgical Weeks there was a fairly complete exposition of this very point.* As to just how far that participation is brought about by Baptism, increased in Confirmation and brought to its perfection by Holy Orders, I believe it is impossible to state in exact terms. Certainly some participation is brought about, differing in degree with the reception of each of these Sacraments, with perhaps the greatest difference in degree occurring with the special priestly prerogative conferred by Holy Orders.

ABBOT IGNATIUS: There is a principle in philosophy which I think might help us: "Whatever is received, is received after the manner of the recipient." Since this is true, the disposition of the one receiving the Sacrament of Baptism will cause some difference in the *degree* of qualities that are essential. We cannot know what the difference is, but I think the point to be established is that there is a difference, not essential but accidental, that is due to the disposition of the receiver. In the case of infants there may be a difference, though on the part of God, not on their part. Even in the case of persons who have not reached the age of reason, Almighty God may have endowed them with a capacity that would establish a difference in degree.

REV. BERNARD LAUKEMPER (*Chicago, Illinois*): Let us not forget that in time and in space, and using our earthly faculties, we cannot measure the things that are eternal and spiritual. Hence it is of more profit to think of the power that is ours to open the floodgates of grace, than trying to measure it. This we shall be able to do only when God lets us look at it with His own eyes.

FATHER HUELSMANN: Saint Thomas says that the character we receive in Baptism is a passive participation in the priesthood. Then we are confirmed:

* Cf. *National Liturgical Week 1940*, p. 88, *et passim*, also 1941, p. 35 sq., 1942, pp. 42, 87. (ED.)

why? Because so far we have been as it were passive. Now we go into action: we get ready for Catholic Action. Saint Thomas says that Baptism gives passive participation; why not say that Confirmation gives active participation in the priesthood, so as to live it out every day with Christ through Holy Mass?

Now for me the most important fact about the redemption of Christ is that by taking part in it, I *get* it. If I did not so participate, it would be a total loss to me. Christ intended that I should participate in it, and that is why He arranged the Sacrifice of the Cross in such a way that we could reach it. And this is accomplished in the Mass, concerning which the Catholic Church requires of us one thing: that we be present, that we participate. Thus it is a most essential part of our religion to participate in the Redemption as it is renewed in Holy Mass. Unless we do that, the Mass is a failure as far as we are concerned.

This truth has been held so vital in the Church that from about the sixth to the thirteenth century, it was customary for the faithful themselves to bring the Offertory gifts to the altar, knowing that these gifts signified themselves, their participation in the offering. For is not this the supreme purpose of the Mass, to offer ourselves as victims with Christ? Does not this offering help me to fulfill, most wonderfully, my duty of praising and honoring God? And as regards sin, can we attack it better at its source, than by thus offering ourselves as holocausts, sacrificing the liberty with which sin is committed? I can think of no better way of freeing myself from sin than by uniting myself sacramentally with Christ. The Church insists, therefore, that we be present at Mass, taking part at least semiconsciously; and speaking as a pastor, I know of no better way of teaching my people how to save their souls than by teaching them how to assist at Mass.

(After this discussion, Monsignor Morrison re-read the cablegram of approval sent to the Liturgical Conference in 1941 by the Holy Father, through his Secretary of State, Cardinal Maglione.* The closing prayer was then led by Abbot Ignatius.)

(*The meeting was recessed until the following day.*)

* Cf. *National Liturgical Week* 1941, p. 3.

Second Day

Topic: "Sacrifice and the Individual"

Morning Session — October 13

Monsignor Morrison: We were to have the Reverend William Busch of St. Paul Seminary, chairman of the Liturgical Week held two years ago in St. Paul, as the chairman of this session; but since he was unable to come, we have asked the Reverend Thomas F. Dennehy of Bloomfield, Connecticut, to act as our chairman this morning. Father Dennehy, will you say the opening prayer?

(*Prayer*)

Chairman: This is the first chance I have had to express our very deep regret that the meeting was not held in Hartford this year. Bishop McAuliffe assured us he was keenly interested in the proceedings of the Conference, and would like to have the sessions foregather in Hartford as soon as possible after the war.

The papers yesterday were all on the meaning of sacrifice, while those today are intended to bring out this meaning in its application to the individual Christian. Our first speaker is to be the Reverend Philip T. Weller, Pastor of St. Louis' Church in Dorchester, Wisconsin, long active in the liturgical apostolate in this section. He recently received national prominence through his beautifully restored parish church, photographs of which appeared in the last number of the *Liturgical Arts Magazine*. I am told that it was the combination of a fire and insurance money, plus sound liturgical taste, which made this restoration possible. Father Weller.

CHRISTIAN SACRIFICE AND THE SACRAMENTS

Rev. Philip T. Weller

When Saint Paul puts into the mouth of Christ the words of the thirty-ninth psalm: "Behold I come — (in the head of the book it is written of me) — to do thy will, O God,"[1] he states the fact of the self-revelation of God to man by the Incarnation of His Word, and the final purpose of this revelation accomplished and consummated through the Sacrifice of Jesus Christ. And when Saint Paul says for himself, as well as for

[1] Hebrews, x: 7.

every individual member of the Christian body: "With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me," [2] he expresses the incorporation of man into the Mystical Body and the consequent necessary union of Christians with Christ in Christian Sacrifice. Lastly, in the *Epistle to the Ephesians* he implies that God's revelation and Christ's Sacrifice are continued principally through the sacramental life of the Church, where he says: "Christ also loved the Church, and delivered himself up for her, that he might sanctify her, cleansing her in the bath of water by means of the word." [3]

Wherefore, no consideration of Christian Sacrifice, the theme of this Liturgical Week, would be complete without treating the subject of Christian Sacrifice and the Seven Sacraments, cursory as this treatment must necessarily be. In this paper we shall dwell not so much on the more important and primary element of sacramental activity, which is the part of God, but rather on the secondary part played by the members of the Church. For in sacramental action there is a downward movement from God to man and an upward movement from man to God. The former, I repeat, is primary; the latter secondary. For in every transaction between God and man, whether it be sacramental or non-sacramental, God by necessity has the principal rôle. However, it is in the secondary rôle that men find it possible to exercise a sacrificial spirit and function.

In the theology of the Sacraments we speak of the *opus operatum*, meaning that when in the name of the Church the matter and form of a Sacrament are posited, Christ pours out His life-bestowing powers of sanctifying, cleansing, consecrating, purifying, and perfecting; provided, of course, that no obstacle (*obex*) is placed in the way. God is the prime agent and the efficient cause of grace in the Sacraments.[4] "It is God who justifies." [5] Christ, the second Adam, God and Man, Eternal High-Priest, the perfect Sacrifice, is the meritorious cause. His sacrificial blood is poured out and flows into the souls of men. (I omit here as superfluous any discussion of the controversial question of physical causality or moral causality in the Sacraments.) Man's contribution to sacramental causality is twofold: objective, in that he contributes the instrumental cause (*causa instrumentalis*), and subjective, in that he contributes necessary and worthy dispositions (*causa dispositiva*). A correct grasp of these terms: God, the principal and efficient cause, Christ, the meritorious cause, matter and form used and executed by the ministers, the instrumental cause, and the dispositions of the recipients, the preparatory cause — is necessary to avoid the errors of Protestant subjectivism or pagan superstition.

[2] Galatians, ii: 19–20.
[3] Ephesians, v: 25–26.
[4] *Summa Theologica*, P. IIIa, Quaest. LXIV, Art. I.
[5] Romans, viii: 33.

The foregoing indicates that there is in sacramental activity an upward movement of man to God. In the terminology of the Sacraments this is called the *opus operantis*, the part of the minister and of the recipient, the part of the secondary agents, the part of men, or more precisely the part of the entire Church of God. For in speaking of the *opus operantis*, we do not understand the work of the minister or of the recipient as isolated persons, but we interpret it as the work of the Church, the Bride of Christ.[6] It might be stated parenthetically here that the liturgical movement, in its purpose of renewing all things in Christ, directly applies its efforts to the *opus operantis*, not to the *opus operatum*. The latter in its effectiveness depends upon God's good pleasure and generosity. Considering the Sacrament of the Eucharist, in its element of sacrifice, we grasp quite readily that there is an upward movement of the action to God, as well as the downward action of God to man. In fact, the offering of sacrifice is essentially a work of men. The Council of Trent points out this truth when it declares that Christ instituted the Eucharistic Sacrifice in order to bequeath to His beloved Bride, the Church, a visible sacrifice, such as is demanded by the very nature of man.[7] Albeit in the Eucharistic Sacrifice the action is the work of men cooperating and in union with the Mediator and High-Priest, Jesus Christ. But in every Sacrament, and this is what is being emphasized in this paper, there is something given as well as something received. In fine, men are not merely the passive recipients of God's largess in sacramental action, but they have something gift-worthy of the essence of sacrifice to offer to God, whether this aspect of sacrifice be sacramental, symbolic, moral, or psychological.

Saint Thomas tells us that the Sacraments have a twofold purpose, namely, to perfect the soul for its part in the worship of God according to the Christian dispensation, and to be a remedy against sin.[8] In other words, the Sacraments, besides being the chief means of Christian sanctification — having been instituted directly for the needs of mankind — have a close relationship to sacrificial worship, in fact, one of them contains the very Sacrifice itself. Each one is an instrument enabling us to participate more closely in Christian Sacrifice. The Sacraments, as the most essential part of the deposit of divine cult, can never be dissociated from Christ's Sacrifice. They are visible mystical signs enabling us to participate for all time "in Jesus and His redemptive might, a refreshing touching of the hem of His garment, a liberating handling of His sacred wounds."[9] When we enter into the sacramental life of the Church, "we enter into a tide of the spirit which sets Godwards. . . . Man is pressed towards the worship of the Holy, so that bit by bit he may be trans-

[6] *Summa Theologica*, P. IIIa Quaest. LXIV, Art. I.
[7] *Enchiridion Symbolorum*, No. 938.
[8] *Summa Theologica*, P. IIIa, Quaest LX, Art. V, and Q. LXIII, Art. I.
[9] Karl Adam: *The Spirit of Catholicism.*

formed by the Spirit into the likeness of that which he adores — not for his own sake, but for the glory of God."[10]

Thus all Sacraments, like sacrifice, are theocentric, not anthropocentric. The first end of the Sacraments, as of all liturgy, is the glory of God; the second end is the sanctification of man. All of sacramental liturgy glorifies God in that it acknowledges God to be the source of all grace, and that through His love and generosity He has chosen and elevated material things and signs to the dignity and power of communicating His divine life. The glorification of God and the sanctification of man are inseparable. For just as in offering sacrifice we have the end in view of glorifying God together with the purpose of seeking our own holiness through closer communion with Him; so too the ideal in every Sacrament is to seek sanctification not for its own sake alone, but also for the extrinsic glory of God. Man's sanctification has a twofold element — negative, or the separation from everything which is opposed to his last end which is God; and positive, or the consecration of his soul to God in order to become ever more conformed to His likeness.[11] Saint John in his Gospel gives expression to this theocentric character of Christ's redeeming Sacrifice and the Sacraments which flow from it, when he gives us the words of Christ to the effect that His Sacrifice glorifies the Father in two ways: first, by faithfully fulfilling His Father's will; secondly, by raising man to a state in which he also can glorify God both here and in heaven. "Glorify thy Son, that thy Son may glorify thee, even as thou hast given him power over all flesh, in order that to all thou hast given him he may give everlasting life."[12]

The foregoing has been a résumé of theological principles which govern the part of God and the part of man in sacramental operation. The Eucharist alone is both objective and subjective sacrifice. The other six Sacraments derive from man's subjective part, the *opus operantis*, the quality of sacrifice they possess. The subjective dispositions and preparation of man (*causa dispositiva*) in his approach to these six Sacraments will determine — if we except infant Baptism — in what measure God will be offered a sacrifice of sweet savor, and to what liberality God may be moved in bestowing grace upon the partaker. Of the seven Sacraments, the Eucharist — and I use the term Eucharistic Sacrament here in its ancient and traditional concept, meaning sacrifice as well as communion and abiding presence — is the only Sacrament in which man can offer a liturgical sacrifice in the strict sense. The remaining six Sacraments have sacrificial qualities in a psychological, symbolic, and moral sense, but they lack the elements of a true liturgical sacrifice. Consequently, we consider first the Eucharist, which is principally and preeminently Christian Sacrifice. And by studying the other Sacra-

[10] Underhill: *Worship*, p. 79.
[11] *Summa Theologica*, P. IIa IIae, Quaest. LXXXI, Art. VIII.
[12] xvii: 2.

ments in their relation to the Eucharist, we discover in them elements of sacrifice in the broader sense, and what is more important, that each has a genuine coordination with Eucharistic Sacrifice.

In order to establish the participation, active or passive, which a Christian has in the Eucharist, certain premises must be kept in mind. As Abbot Vonier points out in his admirable book: *Sketches and Studies in Theology*, it is of the greatest value in our approach to the doctrine of the Eucharist to use as a starting point the premise that the Sacrifice of the Eucharist is a *commemoration* of the Sacrifice of Calvary — a commemoration which is *not* empty or purely symbolic (*nuda commemoratio*), as the Council of Trent defines,[13] but a truly sacramental commemoration wherein that which is commemorated is made real and present in sacramental form and reality. This fact of the *Mysterium*, the re-presentation, the making present, guides us in steering a safe and straight course. It helps us to find in the Eucharistic Sacrifice that which can be found in the Calvary Sacrifice. It precludes the deficiency of Protestant Eucharistic theology, and it precludes excess or overemphasis of one or the other essentials of sacrifice which might be a fault of some Catholic theologians. Wherefore, the Sacrament of the Eucharist is a true and proper sacrifice offered to God; it is oblation and immolation, an offering unto death; it is adoring praise and glorification, thanksgiving, propitiation, and impetration. From what the Eucharist is in its nature, we can conclude what it is in act. It is sublimest prayer plus action, or a prayer which is acted. And where there is action there must be actors. And who are the actors? They are: (1) Jesus Christ, the Word made Flesh, the Anointed of God, to Whom it was said: "The Lord has sworn and will not repent: 'Thou art a priest forever, according to the order of Melchisedech.'"[14] (2) The holy Christian people signed with a priestly character in Baptism and Confirmation; (3) the celebrating priest having the additional consignation of Orders, through whose agency alone Jesus does renew His Sacrifice with His beloved faithful.

And so the participation of a Christian in celebrating the Eucharist is likewise an act of oblation, immolation, adoration, thanksgiving, expiation, and impetration. In the Eucharistic act the individual can make applicable to himself the words of Saint Paul: "With Christ I am nailed to the cross!" With Christ I offer myself as an oblation — I offer my being, my faculties, my possessions as a gift to my heavenly Father. With Christ I am immolated — I die to all that would separate me from God; I offer my cross, the tribulations of my present exile in the spirit of martyrdom, and if need be, even to the inclusion of martyrdom. With Christ I praise and glorify the Blessed Trinity, acknowledging my complete subjection. With

[13] *Enchiridion Symbolorum*, No. 950.
[14] Ps. 109, 4.

Christ I give thanks for the Incarnation and Redemption. With Christ I desire to make expiation for sin — mine and the sins of all, living or dead. Through Christ I make intercession for the needs of the Holy Church of God, for my brethren's needs and for my own, spiritual and temporal.

These acts are of the essence of the Sacrifice. But most integral of all is the oblation, the offering of a gift unto immolation or consecration, so that from the gift which is offered, Christ's Body and Blood issue through the sacramental conversion, to become the perfect Gift which we pray will be carried by God's holy angel to His altar on high. The offering unto consecration symbolizes a Christian's individual oblation and consecration to God. The ceremonial of the Mass expresses this so beautifully during the Offertory, when, after the sacrificial gifts of bread and wine are incensed in virtue of what they are to become, the celebrant, ministers, choir, and people are deemed worthy of incense because they all form one gift with the sacrificial elements of bread and wine. For sacrifice is a positive act, not renunciation nor repentance, but a giving of one's self.

From all this we can gather that it is the Offertory of the Mass principally which enables the individual faithful to perform his sacrificial part. His participation is sacramental, psychological, and moral, but let us not overlook that it is also symbolic. For which cause, and without any apologies for the controversy that usually arises from mere mention of the Offertory procession, we hold that there is much to be said in favor of restoration in some form of the Offertory procession for the *plebs sancta*. Through the Offertory procession, the faithful would have a most powerful symbol and means of acting and feeling in the Eucharistic Sacrifice their self-giving with the Divine Gift of Whom they are a part. To worship well is to live well! Those who long for a return of the Offertory procession, at least in simplified form, may take courage from the fact that they are in company with the greatest contemporary theologians and liturgists, such as Abbot Vonier, Father Kramp, and Dom Theodore Wesseling. And in this connection I should like to refer you to an excellent study by Father Ellard: "Bread in the Form of a Penny," in the September (1943) issue of *Theological Studies*.

A final brief word on sacrificial participation in the Eucharist might be said about Holy Communion, Benediction with the Blessed Sacrament, the Reserved Presence, and Eucharistic processions. Communion is always a sacrificial banquet, whether it be taken within Mass, before or after Mass, by the sick, or as Viaticum. It is at all times a partaking of the Victim which has been offered up. As a sacrificial eating it can never be dissociated from the Sacrifice. The practice of reserving the Blessed Sacrament in the tabernacle or of exposing It in the monstrance is a loving and adoring memorial in

retrospect of the Sacrifice which gave us this worshipful Presence. Benediction with the Blessed Sacrament is a blessing with the Divine Christ Who came upon the altar of sacrifice in virtue of the consecration. Eucharistic processions are lofty homage rendered to the Lord and King Who abides among us long after the act of sacrifice is completed. Thus no matter under what aspect we use the Eucharist, it is ever a sacrificial exchange between God and man.[15] To bear this in mind will be an aid to the spirit of sacrifice and a guard against falling into unhealthy devotionalism and sentimentality.

There has been a recurring refrain through this paper to the effect that the Sacraments are not exclusively instruments of sanctification for men, but also the means by which men can glorify the Divinity in a spirit of sacrifice. With the Sacrament of the Eucharist as our model, let us apply this thesis to the other Sacraments. In the little time available, it will not be possible to go into a detailed consideration, but merely to indicate in a general way the relation between sacrifice and all the Sacraments. It has become axiomatic to say that all the latter have for their center the Eucharistic Sacrifice toward which they converge and with which they are coordinated. The ancient sacramentaries or books of the Sacraments shed considerable light on this intimate relationship. As liturgical manuals they contained not only the Mass formularies, but in addition, prayers and directions for the administration of every Sacrament. In content and arrangement they show that Baptism and Confirmation immediately preceded the Mass liturgy for Easter Eve; that Penance and the reconciliation of penitents were annexed to the Mass of Maundy Thursday; that Extreme Unction was associated with a special Mass for the sick and with the Viaticum; that Holy Orders were conferred during the Mass for Ember Saturday in Advent; that the Nuptial Blessing was given in a special Mass for the day of marriage. Another significant fact is that the sacred oils, necessary material in the administration of certain Sacraments, were consecrated — and still are — during the Mass of Maundy Thursday.[16] What the sacramentaries as historical monuments indicate, theologians have not failed to maintain.[17] They tell us that Baptism, Confirmation, and Orders, through the sacramental character, confer a participation in Christ's Priesthood and in His Sacrifice;[18] that Penance, being a second Baptism, restores us to fruitful and worthy sharing in Christian Sacrifice; that Matrimony procreates "new members of God's household, that the worshippers of God and our Savior may daily increase";[19] that Extreme Unction, being the complement of Baptism, is a final consecration for future glory in eternal communion

[15] Vonier: *Sketches and Studies in Theology.*
[16] See Schuster: *The Sacramentary.*
[17] See St. Thomas, *Summa Theologica,* P. IIIa, Q. LXIII.
[18] *Ibidem.*
[19] Pius XI: *On Christian Marriage.*

with the Eternal Priest of heaven,[20] so that we have in heaven glorified advocates for us and in union with us when we offer the Eucharistic Sacrifice — "new advocates for the Church," as Pius XII says in his recent encyclical on the Mystical Body.

We conclude with a word about the Sacraments as Christian sacrifice in the broader sense of the term. Saint Paul reminded the Romans,[21] who regarded a scrupulously exact observance of outward ceremonial as the principal element of sacrifice, that God must be offered an intelligent and living sacrifice, the sacrifice of one's being, and of one's entire life — "living, holy, pleasing to God." This is precisely the purpose of the Church, that she offer unto God the pleasing sacrifice of promoting love and union between creatures and their Creator. And she does this chiefly through her sacramental life. The *opus operantis* of the Sacraments is the work of the Church, rather than that of the individual minister and recipient. Every Sacrament that she celebrates is a sacrificial work, the offering of a gift, a creature composed of body and soul, that he be consecrated to God (*sacrum facere*) in being sanctified by God and united with Him. In Baptism, as the most loving of mothers, she presents an unworthy gift to be consecrated and sanctified through the Blood of Jesus in the waters of life. Engrafted into Christ by this oblation and consecration, and sealed with His priestly character, the child of God is offered once more by his Mother the Church, unto a further consecration wherein he receives the seal of the Spirit, a higher priestly character, and is enrolled in Christ's militia. Through the Sacrament of Penance, the Church lifts up for reconsecration the member who has unhappily strayed from the paths of righteousness; for him she offers the salutary and expiatory sacrifice of Christian penance, that by *Penance* and confession of sin he regain the pristine glory of Baptism. When a Christian is to depart from this life, the Church makes of him a final oblation; she offers him as an acceptable gift for citizenship in glory, and consecrates him with the healing and saving grace of the last anointing. In Holy Orders the chosen few are elevated in a very special manner as pleasing sacrifices for the promotion of the glory of God and for the continued sanctifying of His Church, and they receive the full consignation of their High Priest. In Christian marriage, man and woman make a gift of themselves to God and to each other; they consecrate themselves in service to the social good of Christ's Mystical Body, and receive the life required that this new miniature Christian body perform its function.

Such is the noble giving and the more marvellous receiving of the Church's sacramental life, the admirable exchange between the Bride and her Spouse — culminating in all perfection in the *ad-*

[20] See *National Liturgical Week*, 1941: H. A. Reinhold: "Extreme Unction."
[21] Romans, xii: 1.

mirabile commercium of the Eucharist. "To sacrifice is to sink into the depths of Christ's love, to become transfused by the fire of His spirit, to become united with His nature, and then to devote oneself in and with Him in holy service to the Father." [22] The seven Sacraments, flowing from the pierced side of our Savior, enable us to fulfill this sacrificial service.

CHAIRMAN: We are most grateful to Father Weller for his scholarly exposition. It was an interesting discourse and one which will I am sure prove profitable to all of us. I admired the success with which he explained the sacrificial aspects of the seven Sacraments by concentrating on one of them. But now we would like some discussion from the floor.

REV. FRANCIS J. FLYNN (*Muskegon, Michigan*): Would the speaker kindly explain more fully the sacrificial aspect of the sacrament of Confirmation?

FATHER WELLER: I am sure there are some in the audience who will explain this to Father Flynn.

(In response to a request from the audience):

FATHER ELLARD: Yesterday afternoon when we were speaking of the priesthood of the laity, we quoted a passage of Saint Thomas to the effect that in Baptism we receive all the graces that are necessary for us as *individuals*, whereas in another part of the *Summa*, he says that the particular grace of the sacrament of Confirmation is that we thereby receive all those graces necessary for us as *social beings*, not for ourselves primarily but for the benefit of society. So all Christians emerge from infancy to become responsible for their social duties, and are enriched by Confirmation to enable them to live the perfect Christian life, to live in society, and if you don't think that involves sacrifice just look at the person sitting next to you now.

FATHER FERRI: While I haven't the rotundity of Chesterton, I think I have this much in common with him in that I can disagree without having any ill will for anyone. Now I question, in reference to the Offertory procession, whether it is permissible to interpolate the full psalm after the Antiphon. Also, I would like to know whether there is any Bishop in the United States who has expressly allowed anything like an Offertory procession, such as the presentation of the hosts referred to by the speaker.

FATHER WELLER: In the mention I made of the Offertory procession, I was not considering its legal aspect, but only whether it is in itself a custom worthy of being reinstated. I would rather not discuss the legality of it here.

[22] Kramp: *The Liturgical Sacrifice of the New Law*, p. 204.

MONSIGNOR MORRISON (*to Father Dennehy*): You ought to be able to answer that first question. You are a musician.

CHAIRMAN: It seems legitimate so to interpolate.

MONSIGNOR MORRISON: We do it here in the Cathedral.

CHAIRMAN: Therefore, it must be legitimate! But seriously, I know of no reason expressed or implied by the *Motu Proprio* not to have it.

FATHER ELLARD: With regard to the multiplication of the verses in the Offertory or Introit, Father Parsch in his *Liturgy of the Mass* states very explicitly that the latest edition of the Vatican text makes provision for so doing. And concerning episcopal sanction for the Offertory procession, there is at least one priest from the Diocese of Wichita here who could explain the instructions his own Bishop has given concerning this practice.

RT. REV. MSGR. F. J. MORRELL (*Wichita, Kansas*): It is true that our Most Reverend Ordinary, Bishop Winkelmann, has given a great deal of encouragement to the observance of the Offertory procession, so that now it is quite a common and even daily practice in some of our convent-chapels, particularly in those of the Motherhouses situated in our diocese. Its form is usually this: two of the sisters, accompanied by three others carrying a crucifix and lighted candles, carry the *oblata* up and present them at the altar rail to the server or celebrant. Then in some parish churches, on certain days when they have the *Missa Recitata*, a number of boys and girls are allowed to carry the *oblata* in procession to the sanctuary. I have not seen any adult processions of this kind so far in any church of our diocese, although I do not believe that the bishop has made any restrictions. During lay retreats they do have Offertory processions although I have not been present at any of these. I hope that this covers the question.

ABBOT COLUMBAN: May I call your attention to something that occurs in the blessing of an Abbot, which may throw some light on the problem. In this ceremony the Abbot-elect must present to the officiating Bishop his *oblata*, which consists of two candles, two small barrels of wine, and two loaves of bread. My installation as an Abbot took place during the days of prohibition, and I recall a certain Irish priest in attendance who was overheard to remark at this point in the ceremony: "Glory be to God and to His Church for still being able to offer wine!"

FATHER RUGGLE: I was very happy to hear what Monsignor Morrell from Wichita reported, for it has great value to all of us. We realize that rubrical law does not envision an Offertory procession. This being the case, whenever the impetus comes by way of the Ordinary of the Diocese, we do have solid authority back of us. But when the formal approval of the Ordinary is lacking, I believe we should go very slowly in adopting this practice. Besides, any practice which may cause wonderment among the people, no matter how good it be in itself, requires slow and careful explanation beforehand. The Offertory procession is no doubt something to advocate in theory, but unless we are in a Diocese where it has approval,

we must be very slow about introducing it. Otherwise we may retard the liturgical movement instead of bringing about a better appreciation of it.

CHAIRMAN: Surely there ought to be a bit of comment from those who think we ought not be quite so prudent.

REV. C. F. CURRAN (*Halifax, Nova Scotia*): We may be forgetting that there is always available a form of Offertory procession at Holy Mass which is in perfect accord with liturgical ideas, nor have I ever heard any objection to it from the rubricists, and that is the sanctifying of the Offertory collection. Perhaps this "procession" by the ushers is actually a remnant of the old Offertory procession, but certainly, if we imbue our people with the meaning of symbolical gifts at Holy Mass, we can raise their offering of money to a high liturgical plane (possibly also increase the amount of the offering).

FATHER HUELSMANN: With regard to our being always so very cautious and careful about doing things that we think promote the honor and glory of God, or that enable our people to honor and glorify God better and more understandingly, I do not think we should use so much caution, for we are then proceeding in what we think is the right direction. With regard to the type of Offertory procession mentioned by Father Curran, I must admit that its appropriateness struck me long ago, as something very important and true. Now let me repeat: the most important thing for *our* Redemption is Christ's sacrifice on the Cross. Surely then the most important thing for *my* redemption is my taking part in the Sacrifice of the Cross represented in the Mass. Holy Mother Church considered this so extremely important in past ages that she had every man, woman, and child in her churches taking part in the Offertory procession of the Mass. So if we had been living in 600, 700, or 800 A.D., everyone of us on Sunday would have been taking our place in the Offertory procession and bringing up our gifts to the altar, precisely because the Church wants to teach that salvation so greatly depends upon taking part in the Sacrifice of the Mass. Give a gift representing yourself in this way, and you will not be so liable afterwards to forget that you have given *yourself*, by this external sign, in the Sacrifice of the Mass, or that you have thereby deprived yourself of the liberty you abused by sin.

Now, here is what we do at Holy Family Church. I have sufficient baskets, large enough to suggest that large gifts will not be rejected. At the Gospel, the ushers, six or more if necessary, take their places in the front pew reserved for them, the collection baskets at the head of each aisle, ready to hand. From the very moment that the priest ceases his Sunday sermon after the Gospel, they begin to take up the collection. Meanwhile the celebrant is reciting the Credo slowly. When the collection is finished, the ushers gather at the back of the middle aisle and then march up the middle aisle into the sanctuary, where two servers, carrying ornamental bowls, come to meet them. The bowls are really nice looking (having been decorated) and roomy, even though they were originally salad-bowls (I bought them from a local hotel-supply company). Each of the men empties his basket into a bowl, and then stands aside to form a row. The last two each

take a bowl with the collection in it and while the celebrant is offering the Chalice, they lift up the bowls.

MONSIGNOR MORRISON: What about the rubrics, Father?

FATHER HUELSMANN: The rubrics do not say anything about how long I must take to say the Credo. Nor do they say I must not allow others to offer things in this way along with the celebrant. It is all done in a dignified way, and there is no confusion. First the servers offer the water and wine to the celebrant, and when these are lifted up in the Chalice, the bowls are offered up too. During the rest of Mass the bowls are left on two pedestals in the sanctuary, one at each side of the altar, to remind the congregation that *they* are now "in the sacrifice." And I take every opportunity to remind the people that this collection is a part of their participation in the Mass.

CHAIRMAN: Judging from the size of Father's salad bowls, I would guess that his parish is in sound financial condition. But now, to our next paper.

Our topics this morning have been difficult ones in that they happen to deal with ideas and facts about which not a great deal has been written. Thus our speakers have made real contributions to the literature upon their respective subjects, by putting together all they could gather and drawing appropriate conclusions. Our next speaker is the Reverend Richard T. Doherty, professor of Eucharistic theology in the St. Paul Seminary. But in mentioning him we also feel called upon to note that he is a disciple of one who has been often called the "Father of the Liturgical Movement" in this country, Reverend William Busch, also of the St. Paul Seminary. He has been speaking and writing about the liturgy for about forty years now; so while we regret his inability to be with us, we are glad that one who so well represents his teaching, Father Doherty, is now to address us on another subject in line with the theme of this Liturgical Week.

THE SACRAMENTALS AND THE SPIRIT OF SACRIFICE

REV. RICHARD T. DOHERTY

IN ITS literal sense, the word sacramental means something related to the Sacraments; and hence it is fitting that this paper should follow one that envisioned the Sacraments as illustrations of the meaning of Christian Sacrifice, and as instruments enabling us to participate more closely therewith; for it is related to that paper as sacramentals are related to Sacraments. This latter relationship is marked by both similarities and differences. Like

Sacraments, sacramentals are external rites; and these rites, as in the case of Sacraments, confer special spiritual benefits. But sacramentals do not confer benefits directly as do Sacraments. The latter were given that power by Christ Himself Who instituted them.

Sacramentals owe their origin to the Church and derive their efficacy from the prayer of the Church in conjunction with the devout dispositions of those who use them. Accordingly they are defined by the Church in her Code of Canon Law as "things and actions which the Church is wont to use somewhat after the manner of sacraments to obtain special spiritual effects through her intercession" (Canon 1144). Finally, they are sometimes called extensions of the Sacraments; and in this light we will endeavor to show how the same spirit of sacrifice depicted in the last paper is carried beyond the confines of the edifice dedicated to sacrifice, out into the world where men and women are enabled by the sacramentals to consecrate all the world to God. Our first concern, however, is to show how the sacramentals illustrate the meaning of Christian Sacrifice. Whether or not a portrait does justice to its subject can be determined only by one who is familiar with the subject; and likewise we can determine whether or not the sacramentals illustrate the meaning of Christian Sacrifice, only in the measure that we know the true meaning of Christian Sacrifice. If for instance, we should expect the sacramentals to portray sacrifice as mortification, we should be disappointed. If we should evaluate a sacrifice according to its degree of unpleasantness, the sacramentals would fail us again; for in themselves, they are at once beautiful and consoling.

Caryll Houselander, the young English girl who wrote *This War Is the Passion*, seems to have caught up the true spirit of sacrifice and to have crystallized it into powerful language, in this arresting volume. For instance, she asks us to imagine a wife trying to please her husband by handing him a long list entitled: *Pin pricks provoked for you today*. In the list we read: "Pricked my finger on purpose while darning your socks. Refrained from turning on the wireless. Ate nauseating cheap lunch. Allowed the baby to cry all day without stopping."

"A bleak chill," the author continues, "wraps the husband's soul; he sits down silently. 'What is wrong,' he thinks, 'have I proved such a brute that she actually thinks all this can please me?'" *

At this point, someone is likely to protest that the sacrifice of Christ was painful, and yet it pleased His Heavenly Father. To be sure it was painful, so obviously painful that even the hardened Roman soldiers on Golgotha's hill could discern that fact. But Mary, the mother of Christ, and John, the beloved disciple, who stood together at the foot of the Cross, could see in that suffering something that the coarse soldiers could not see. They knew that

* Sheed & Ward, New York, N. Y., 1941, p. 34.

in the entire scheme of Redemption, God's love adapted itself to the nature and ways of men. Since men's souls or minds can be reached only by external words and actions that can be perceived by the senses, God chose to reach them in that way. Thus He revealed Himself to their minds and thus He transformed their souls. Mary and John had seen Christ use gestures such as the imposition of hands, words too; and even at times, material things such as clay, in order to perform miracles.

As children they had studied the psalms; and in them they had learned that "the heavens show forth the glory of God and the firmament declareth the work of His hands" (Psalm 18). In other words, they understood the sacramental principle.

So to them, Christ's visible sacrifice was another exemplification of the sacramental principle. He offered Himself to His Father completely, even to the last drop of His blood. One drop was the difference between complete and incomplete libation. That drop He shed. This was before all the world a complete offering. It was an external, a visible expression of the inner offering of Himself and of the whole human race to His Father. Since He chose flesh and blood to be the material things that men could see and comprehend, suffering was inevitable. He was willing to suffer in order to make the offering, but He did not make the offering in order to suffer.

I feel that I could drive my idea home much better if the audience would allow me to relate a personal experience.

I had gone to my parental home for dinner on a certain occasion, and at table I noticed what must have been a painful burn on my mother's wrist. I asked about it. She protested that it was nothing, nothing at all. Then she quickly inquired as to the quality of her pie. I understood. She had baked a pie for me. What if she had burned herself in the process? It was worth it.

Let us pass from homely examples to strict theology, and quote at the outset from the *Summa Theologica* of Saint Thomas Aquinas, as follows: "The offering of a sacrifice is measured not by the value of the animal killed, but by its signification" (2–2, 85–2, ad 2). This is the very heart of the question. As the Angelic Doctor goes on to tell us: "a sacrifice is offered in order that something may be represented. Now the sacrifice that is offered outwardly represents the inward spiritual sacrifice, whereby the soul offers itself to God."

Or let us go back to the great father of the Church whom Aquinas is wont to call "The Theologian." Saint Augustine writes: "Every visible sacrifice is a sacrament of an invisible sacrifice, that is, it is a sacred sign" (*De Civ. Dei.*, Lib. x, Cap. 5).

I doubt if I have ever come upon a lovelier illustration of the meaning of Christian sacrifice than the one given by the English writer whom I have already quoted in this connection.

She asks, "What is a sacrifice?" then replies to her own question

as follows: "A girl of eleven, asked to teach a child of four to make a sacrifice, taught him to make the Sign of the Cross. Asked why this should be a sacrifice, she answered with supreme wisdom: 'Because for a little minute he gives all of himself to God.'

"For a little minute the child stops jumping and shouting, he stands still, puts his feet together, uses his mind and his hands and his voice for his Sign of the Cross. He is offering himself to give honor to God." *

Miss Houselander's idea is not new, but it expresses an old idea in such a beautifully simple way that I could not resist quoting it.

Her idea is similar to that found in Romano Guardini's little classic, *Sacred Signs*. Permit me to quote him: "You can make the sign of the cross . . . a real Sign of the Cross: slow, large, from forehead to breast, and from one shoulder to the other. Don't you feel that it takes in the whole of you? Gather up all thoughts and all feelings into this sign, as it goes from forehead to breast, pull yourself together as it goes from shoulder to shoulder. It covers the whole of you, body and soul; it gathers you up, dedicates you, sanctifies you."

Remember the etymological meaning of the word *sacrifice*, coming as it does from two Latin words, *sacrum* and *facere*. It means to make sacred, to sanctify. Add to this the authoritative words of Saint Thomas Aquinas concerning sacrifice that we have already considered, and you see at once why the Sign of the Cross perfectly illustrates the meaning of Christian Sacrifice.

The Sign of the Cross is one of the most commonly used sacramentals, and it is likewise one of the oldest and most efficacious. It is a happy choice to illustrate the meaning of Christian sacrifice.

As a religious act, a sacrifice is always an acknowledgment of the creature's dependence on the Creator, an inner act of submission externally expressed by fitting words and gestures. It is a voluntary acknowledgment of the fact that all things belong to God.

If we consider in detail the essential relation of creatures to God, we find that God made them to represent, by means of their own goodness and beauty, the supreme goodness and beauty of the Creator. Now this must not be understood to mean only rational creatures. Merely by *being what they are*, creatures reflect and represent God's perfections; and irrational creatures can do that in their own way. A work of art always reflects the ideal of the artist even if no one looks at it. More creatures give glory to God in this way than men or angels could ever reckon. To quote Thomas Gray's *Elegy:*

Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

* *Op. cit.*, p. 12.

Or, to repeat the words of the Psalmist: "The heavens show forth the glory of God; and the firmament declareth the works of His hands" (Psalm 18).

But, it is only by the submission of creatures to God that the majesty of His power and dominion is manifested. Rational creatures do this of themselves. Irrational creatures, however, serve rational creatures; and thus indirectly, that is, through the rational creatures, they serve God. The world is made for man that man may use it for the glory of his Creator. Hence, if the goods of the earth are to serve the full purpose for which God created them, man must *use* them. That God wants man to use them is obvious. Did He not put man under the absolute necessity of using the goods of this earth, if he is to live at all, to say nothing of developing himself as a human person? But before the goods of this earth in general can serve the purpose for which God created them, before they become usable for the needs and purposes of human life, man must *work* on them. Hence, it is clearly God's will that man work. "Man is born to labor and the bird to fly" (Job v, 7), says Holy Scripture. In doing God's will, man gives glory to God. The bird glorifies God when it flies, man glorifies God when he works.

Scarcely anything that man could do would be more pleasing to God, or more apt to offer to God a sign of man's dependence upon Him; because human labor of its very nature is proof of that dependency. So we can truly offer up our daily toil as sacrifice. That is why the great Gothic churches of the Ages of Faith can be called "Prayers in Stone" and why the motto of Saint Benedict, "To Work is to Pray," has deep significance.

But to make a true sacrifice, we must actually offer it to God. Like a row of ciphers, our long days of labor have no meaning. If we put a figure before the ciphers, we give them value. If we dedicate our toil to God in acknowledgment of His supreme dominion over us, our work takes on the value of a sacrifice. Accordingly, Holy Mother Church has among her official prayers, special ones for this very purpose. In the days when agriculture was the predominant occupation of men, beautiful sacramentals of the field enriched Christian living. Just as Holy Mother Church has a special blessing for a chalice, so too she includes in her official prayers a blessing for a plow, — an instrument to be used in another sacrifice. When she goes out into the fields with her children to dedicate the soil to the service of God, she is mindful of the fact that the world is made that man may use it for the glory of his Creator. She begs God to bless the fields and to "fill the souls of the hungry with Thy bounteous gifts so that the needy and the poor may praise the name of thy glory forever and ever." Blessing the seed that is to be sown, she says: "We pray and beseech Thee, O Lord, deign to bless these seeds and to foster them with the soft breath of a serene sky, to

make them fruitful by dew from heaven and to bring them safely to full maturity for the advantage of souls and bodies."

After the sowing, she asks God to protect the seeds from all the enemies of plant life, using again the formula "for the glory of Thy name."

When the fruit appears, it, too, receives a special blessing; as do the gathered harvest, and all the foods a farm produces, such as eggs, butter, and cheese.

The blessing of foods reminds us that God has made it necessary for man to use food to sustain life. Therefore, it is God's will that man eat. When man does what God wills, he pleases God. Rightly then does Saint Paul exhort us to offer up to God our eating and our drinking. He writes: "Whether you eat or drink, or whatever else you do, do all to the glory of God" (1 Cor., x, 31). Moreover, we are confident that it is not wrong to eat and drink with pleasure, for no one can help but have this pleasurable feeling. God saw to that. Hence it is clearly His will that we take this pleasure. So our pleasure, too, pleases God; and accordingly it can be sanctified and directed to His honor and glory. In this spirit the Church blesses pastry, wine, and beer. Again, the old saying: "All work and no play makes Jack a dull boy," reminds us that man is so constituted by his Creator that he must take recreation. Accordingly, we can rightly offer up a game of golf to God. Yes, the Church wants us to sanctify, to offer up in sacrifice if you will, even the most commonplace happenings in our everyday lives; as is evidenced in such official blessings as those for a silkworm, a sick animal, an invalid's wheel chair, a fishing boat. From such simple blessings, the Church rises to bless a mother before childbirth, and later when she takes up once again her daily household tasks. Nor is the newborn babe forgotten. He too must glorify God, so a fitting blessing is reserved for this purpose. And so on up the scale the sacramentals range, to include such solemn and powerful ones as the Consecration of a Virgin to the service of God.

The sacramentals adapted to agricultural life that we have seen are hoary with age, yet the Church never grows old. With new inventions, other blessings found their place in her liturgy. There are now blessings for a railroad, for telegraph instruments, a typewriter, a printing press, an airplane, an electric dynamo, a seismograph. Thus the Church passed with her children from the field into the factory. But the spirit of the lovely old blessings was not lost in the new ones. For example, the blessing for a printing press is preceded by a special blessing for authors, publishers, printers. The workshop itself is then blessed; and after that, the machinery that is in it. A final blessing asks that God send an angel down from heaven to guard the machines.

In the new blessings, as in the old ones, the Church is ever mindful

of the fact that God created all things for Himself; and those things which He puts at man's disposal He expects to be used by man to give further glory to Him, and by so doing to merit heaven. The theology of the use of creatures is epitomized in the blessing for an airplane, or as the Ritual has it, "a machine for journeying in the air." It begins with the versicles: "Our help is in the name of the Lord, who made heaven and earth. Bless the Lord, O my soul; O Lord my God exceedingly art Thou made wonderful, who placest the cloud for Thy ascent, who walkest on the wings of the wind . . . O God, who has wrought all for Thine own sake and hast destined all the elements of this world for the use of man, bless, we beseech Thee, this machine destined for aerial journeys; that all injury and danger being removed, it may serve to propagate the praise and glory of Thy name more widely, dispatch the affairs of men more promptly, and may nourish in the hearts of all the faithful using this machine a desire for heavenly things." (Translation from *Our Life in Christ*, Virgil Michel, O.S.B., p. 188.)

Finally, it is significant that in all the blessings we have discussed, no phrase recurs so frequently, so insistently as *Per Christum Dominum Nostrum*, "Through Christ Our Lord." Christ has said, "No man cometh to the Father, but by me" (John, xiv, 6). Our sacrifice is pleasing to the Father because it is united with the Sacrifice of His Son.

Now, since the sacramentals extend to every element of human life and environment, since they are instruments enabling us to sanctify and dedicate to God through Christ everything in the world, including ourselves, are not the sacramentals ideal media or instruments to use in order "to restore all things in Christ?" If they are, then surely they merit more consideration than has been given them in our day, for the simple reason that this our day has no need so pressing as that of restoring all things in Christ.

God the Creator sent His Only Begotten Son down to this earth with a message. Christ came to tell man how to use the world that had been created especially for his use. He stayed to demonstrate His teaching by His own example. When He departed He left the Eucharist to be the source of the supernatural life, the divine energy that He knew man would need to put His plan into operation. He summed this up when He said: "I am the way, the truth and the life."

In the sixteenth century men seemed to lose sight of this threefold mission of Christ. They remembered that He had said, "I am the way and the truth," but they apparently did not remember that He had also said, "I am the life." They did not fully realize that they needed supernatural strength to put Christ's teaching into practice. They became neglectful of and even discarded the Sacraments which Christ had given them for this purpose. This rejection

of the Sacraments, which are the bond between men and Christ, resulted, inevitably, in the gradual departure of men further and further away from Christ; until in the seventeenth century they began to doubt that He was God. Deism rose to a commanding position, while Christ was put on the level of other truly great but merely human teachers such as Confucius. Naturally, the next step after this was to question Christ's actual teaching. Forgetful of the fact that God never intended His sublime doctrine to work in this vale of tears unless men were raised to a new level, and became one with Him through the Sacraments, they began to judge Christ's teachings by the pragmatic norm. They asked, "Does it work?" Of course it didn't work. They might as well have asked does a windmill work when there is no wind. So they decided that Christ's doctrine was beautiful but unsuited to the affairs of men. So Christ was relegated to the church interior, with its dim religious light filtering in from the outside world only through stained glass windows. It was outside the church, however, that men carried on their affairs without Christ.

Rulers of nations no longer felt that they had to measure their dealings with other nations by the norm of Christ's justice; and, as Sorokin points out in *The Crisis of Our Age*, wars grew apace. Those governing others felt no obligation to pattern their government after Christ's teaching. Children then did not need to learn about Christ, and accordingly He was left out of education.

In the factory and in the marketplace, men began to say "Business is business," meaning that we are now to distinguish between business and every other sphere of life. They put religion and business, so to speak, in separate compartments. Then the principle of free competition, which in reality is but the law of the jungle, became the guiding principle in the economic world. Unfair competition, dishonest advertising, exploitation of labor and class warfare became rampant.

The notion that business affairs could be carried on better if Christ were barred from them had its repercussions in other spheres of life. Christ's prohibition of divorce, for example, was held to be a hard teaching. At length we find a world that is rapidly losing all knowledge of Christ and His teaching. Disruption of the family, birth prevention, class hatred, and global war are symptoms of the collapse threatening Christian civilization.

Searching for remedies to cure these symptoms will avail but little if the root cause remain. That cause is, as we have seen, the rejection of Christ from every sphere and every element of human life. The cure, then, is to restore all things, even the smallest things, in Christ. If you ask me how this is to be done, I offer you the sacramentals.

CHAIRMAN: We are very grateful to Father Doherty for a highly significant and eloquently delivered paper. Most of us are all too poorly acquainted with the ritual, so I am sure we have been greatly helped by his study. Now, are there any questions you would like to ask?

REV. RUDOLPH J. HODIK (*Casco, Wisconsin*): Father Doherty, would you consider the rosary a sacramental?

FATHER DOHERTY: The rosary has the blessing of the Church upon it, and in this sense is a sacramental.

FATHER HODIK: I would like to suggest then that the rosary is one of the sacramentals that will help "restore all things in Christ." There has been much talk about a military "Second Front," but what we really need is a "Spiritual Second Front"; and I think that if we unite in a campaign to get people to say the rosary, particularly in family groups, we shall do much to win the victory over the forces of darkness and to ensure a truly Christian peace.

CHAIRMAN: There must be many others here who have used the sacramentals and have taught them to their children.

SISTER FRANCINE, O.S.F. (*Joliet, Illinois*): I was told in a Liturgy Class that the sacramental's efficacy does not depend entirely upon the disposition of the recipient but largely upon the sacramental itself. I would like to know to what extent the pious dispositions of the recipient are necessary to secure the effect.

FATHER DOHERTY: I have never heard it said that the sacramental's efficacy depends solely upon the sacramental itself. In this the sacramental differs from the sacrament, which works *ex opere operato*. The sacramental does not produce its effects infallibly, as does the sacrament. In the sacramental the Church asks God to bless and to help, and it is upon this prayer of the Church that the efficacy of the sacramental depends. The sacramental's efficacy therefore depends, in the final analysis, neither upon the disposition of "the recipient" nor upon the sacramental itself. It depends upon the prayer of the Church. However, since the devout dispositions of those who use the sacramentals have a certain efficacy in themselves, these dispositions can be joined to the prayer of the Church for greater efficacy. In my paper the idea was expressed in these words: "the sacramentals derive their efficacy from the prayer of the Church in conjunction with the devout dispositions of those who use them." These dispositions may be entirely wanting in a "recipient", as in the case of exorcisms; but on the other hand, the devout dispositions of those who use the rosary, that Father Hodik spoke of, would be of importance.

FATHER HODIK: I think the secret of success in applying the idea of sacrifice in daily life, is that Christian sacrifice is essentially of a joyful character. We must not portray it as the performance of a distasteful task, as being a difficult burden. In this sense, too, I agree that the sacramentals should be looked upon not merely as channels through which we receive

something, but more as related to the Sacrifice of Christ's Bride the Church, expressing her desire better to consecrate all things to His service.

Mrs. Michael Hocksmeyer (*St. Paul, Minnesota*): I just wanted to call attention to the famous "Palio" race in Siena every year at which a horse is brought into the church and blessed before the contest (or used to be, before the war). Surely this too is a sacramental blessing.

Chairman: There is a request that one of the Ladies of the Grail should give us a short description of how they use the sacramentals in their work.

Miss Joan Overboss (*Wheeling, Illinois*): I should like first of all to say how happy I was to hear the point brought out that we should not look upon the sacramentals so much as means of getting grace, but more as aids to us in blessing and glorifying God joyfully in our daily lives. This past summer, at the Grail, we tried to bring this idea out in practice, and to make everything serve as a means of praising God, beginning with Holy Mass in the morning, and ending with the beautiful *Benedicite* at night. For instance, during our summer training school for young women, we brought each day to the table our whole-wheat bread which we had made, and either the priest present or the head of the family would use the Ritual and bless the bread, before the meal began. Even if we were eating our own chickens, we would have them specially blessed. For it is true that all these prayers make us see how the Church beautifully teaches us that all creation has been made to bless and glorify God. And from my experience with young women, I would say that there is a great longing among them not to live just a materialistic life; and surely it is our duty as Christians to help them spiritualize everything and rejoice in the Lord. The sacramentals are certainly the concrete means for blessing the world, and we find them therefore wonderfully adapted for our work.

Chairman: We certainly must admire the Ladies of the Grail for the work they are doing. As time is up we must now adjourn.

(*The meeting was recessed until 3:00 p.m. the same day.*)

ASCETICISM AND LITURGICAL SACRIFICE*

Dom Rembert Sorg, O.S.B.

In the moral order, a right integration of liturgical sacrifice with asceticism gives to both the quality of being "adoration in spirit and truth." Our subject then, will deal with this integration.

The new term entering into the general theme for this Week is that of *asceticism*, which is, of course, derived from the Greek word mean-

* Not given in Chicago.

ing training, practice, exercise (the Latin *exercere*). The physical training of the ancient athlete was called asceticism and this was an image of the Christian thing. Saint Paul in 1 Cor. ix, 25 applies the idea, if not the word, to the spiritual life. Just as the athlete, to receive a perishable crown, abstained from all things (historically the athletes are known to have abstained for ten months before the games from wine, heavy foods, and certain other enjoyments), so the Christian does to win an imperishable crown. This gives us a good, clear idea. Asceticism, as distinguished from the notions of penance, mortification, and the actual fight against temptations, is *training* for the combat. As our combat is a spiritual one against the devil, sinfulness, and the spiritual influences which distract us from the right way (cf. Eph. vi, 11–13), our asceticism embraces "spiritual exercises," designed to keep the Christian in constant training for combat against the above named opponents. After his training, Saint Paul was like a skilled boxer, who didn't swing wildly in the air but beat his own body black and blue (1 Cor. ix, 27).

Another pre-Christian usage applied the term directly to ethical conduct, and this was in philosophy. The early philosophers used the term to signify both study, which is training of the mind and which, even in Christianity, is always basic asceticism; and ethical training itself. The latter use was the more common one; and we remember how the pagan philosophies, which encouraged asceticism, invariably taught a dualism between a good and an evil principle, which expresses itself in individuals in the conflict between the passions and the mind. Their asceticism strove towards "apatheia," a complete stilling of the passions. The "exercises" involved much castigation of the body. Particularly the Hellenistic philosophy influenced early (pre-Benedictine) monasticism, and led to such practices as flagellations, pole-sitting, ice-cold baths, wearing of chains and sack-cloth, and similar austere mortifications.

However, true Christian asceticism receives its distinctive character from a much higher purpose than mere apathetical happiness.

This purpose is the conformity of one's personal life to the image of Christ, in order to render to Our Father, in union with His Son, the Sacrifice of obedience in our whole sacrificial life. In Saint Paul's phrase, the purpose is to *put on* Christ, *i.e.*, not to act in our own "old" way, but according to His Spirit. In other words, asceticism trains to live the Christ-life. Indeed, it is already part of it.

Corresponding to the *new* and *supernatural* character of the Christ-life in Christians, asceticism is endowed with a two-fold element: first, mortification of the "old man" of sinfulness. The new life is that of the Spirit, gestated in the old carnal man. The latter is trained through mortification lest its sinfulness be an obstacle to the new life. This mortification, of course, means to live *not* according to the old corrupted nature, and is basically abstinence. It need not

be added that in mortification, the *sacrificial* aspect of asceticism, inasmuch as it involves death of the victim, is manifest.

The second element is the elevation of the natural faculties to the supernatural order of things. Asceticism is directed to train all the natural faculties to follow the higher heavenly image of God. Unlike the ancient Hellenistic asceticism, which aimed at "apatheia," true Christian asceticism supernaturalizes the natural faculties and passions. Speaking in terms of the Incarnation, it sacramentalizes the licit use of the passions. It is easy to see that here the basic training is education — thorough study and instruction of the mind in faith.

Christian asceticism is, therefore, dominated by the humane figure of Christ, who offered the Sacrifice of obedience *for us* and gave to us the Spirit of obedience by which we may offer His Sacrifice ourselves. As Dom Lambert Beauduin praiseworthily stresses in his *La piété de L'Eglise*, Christ is the Ascetic par excellence.

Christ's Church, then, very properly derives her "spiritual exercises" of asceticism from His own Life. In this connection we have only to recall and appreciate the context of the Gospel narrative of His temptations in the desert. It is the prologue of His public ministry, of His specifically Messianic work of Redemption, which is relived in the Church Year; and it may be compared to an overture, in which the leitmotifs are given which are to be played throughout the whole Gospel. In the desert, Our Savior appears as the ideal ascetic, whose main "spiritual exercises" were prayer and fasting.* After this training, He successfully withstood the three temptations, each of which suggested disobedience to the Messianic mission given Him by Our Father. It is good exegesis which finds, in the three temptations, victory respectively over the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life; and these three, according to Saint John, cover all the temptations which the "prince of this world" has to offer.

It is understandable, therefore, why the Church reads the Gospel of Christ in the desert on the first Sunday of Lent, which is, of course, Her special season of asceticism. Lent is Christ's Mystical Body spiritually sojourning in the desert, and in close imitation of hd historical Gospel, doing those "spiritual exercises," which are tee signed to mortify the three-fold concupiscence and to build up, according to the scheme of the Incarnation, the correlative supernatural life in spiritual strength and agility, such as are needed for the Sacrifice of perfect obedience on Good Friday.

It belongs to this paper to enumerate these exercises more in detail, but first let it be inserted that in Christian tradition, the term "asceticism" has been used in both a universal and a particular sense, as applying respectively to all Christians, and to monks.†

* . . . and almsgiving. Cf. infra (p. 8).

† Cf. Suiceri, *Thesaurus Ecclesiasticus*, under the word: ἀσκέω.

The Lenten Exercises are universal and consist of prayer, fasting and almsgiving; the particular exercises are the perfection of these three in perpetual vows of obedience, chastity and poverty.*

Prayer, understood in its fullest sense as an incarnation of the Divine Word and Will in Christians, is the indispensable basis of obedience, *i.e.*, of *doing* the Word of God. Prayer is effective instruction or "edification" of the mind in faith, which leads to obedience.† Certainly, if we pray as the Master taught: ". . . hallowed be Thy Name, Thy Kingdom come, Thy Will be done . . ." and when we understand the whole Psalter and all the divine Scripture as a paraphrase of the *Pater Noster*, then we shall see that prayer is training for obedience. It is putting on the Mind of Christ, God's Incarnate Word, and putting off our own self-exaltation. Honest prayer mortifies the pride of life.

We are naturally thinking of liturgical prayer, which includes meditation upon the Word of God and instruction in it. The reading of Sacred Scripture and sermons and homilies are, as we well know, a part of it. In particular, the *catechesis* used to feature the Church's Lenten liturgy in "training" catechumens for Easter.

There are different schools of asceticism, and with Holy Mother Church, we must approve them all. Where liturgical piety has waned and private prayer dominates, prayer and meditation and instructions are made to be separated exercises. But all types of Christian asceticism must include the fundamental prayer-life, just as infallibly as all correct *ethos* depends upon and follows true *Logos*.

In perfect asceticism, the vow of obedience is the perfection of prayer; and vice versa, the prayer of the monk is the full positive expression of his obedience. The monk's all-sufficient prayer is the Divine Office, composed in the main of God's Word, of commentary upon it, or of His Church's word. When the monk makes that his own, it is perfect obedience — a true incarnation of the divine Logos — and he is thereby trained *to do* God's commandments, which his Superior determines.

Fasting mortifies the flesh and trains to obedience on that score. According to the Venerable Bede,‡ it is not only abstinence from food, but also from all illicit carnal indulgence; and it is also continence in all those passions which lead to vice. We may put all this in terms of abstinence, and define fasting generally as "abstinence from all of the inordinate, and from excesses of the ordinate desires of the flesh." Thus it includes chastity, vigils (*i.e.*, abstinence from sleep), wearing non-worldly clothes, and the like.

* Cf. *S. Benedicti Regula Monasteriorum*, ch. 49: "The life of a monk should contain the observance of Lent all the time . . ." (Linderbauer, p. 57).

† Cf. *Ven. Bedae Comment., in Mc.* 9, Lib. 3, cap. 38 (Brev. Monasticum in Fer. IV quatuor temporum Sept.): "General prayer is not only in words . . . but also in everything which we perform by the *devotion of faith* in homage of our Creator." His *devotio fidei* is the correlative of Saint Paul's *obedientia fidei*.

‡ Ven. Bede, *Comm. in Mc.*, l. c.

According to the relatively modern distinction between active and passive mortification, fasting includes the whole field of *active* mortification of the body. Where the idea of abstinence is lost and a special efficacy is attributed to "positive" violences inflicted on the body, it is apt to lose its sanity, and savors of fanaticism. Saint Jerome, a most austere ascetic, in a famous passage* testifies to the failure of such practices in his own experience. On this point, we are of the opinion, along with Cassian,† Saint Benedict,‡ and Saint Thomas Aquinas,§ that the true positive ascetical exercise of the body to mortify concupiscence of the flesh is honest manual labour. It is apostolic, wholesome, and as far as positive violence to be inflicted on the body is concerned, sufficient. Only it has to be noted, with reference to the sufficiency, that the true ascetic, like Saint Paul, has the readiness to undergo any hardship of body rather than be separated from the Charity of Christ (cf. Rom. viii, 35). The spirit of this, however, does not so much involve a case of seeking these things out, as of taking whatever comes in a full-distance love of Christ. The precise function of asceticism is to induce this *readiness* to love Christ at all costs.

The beautiful perfection of fasting is in the perpetual vow of celibate chastity, which imitates Our Savior's virginity.

Almsgiving trains to obedience by mortifying the concupiscence of the eyes. In particular, it elevates the natural desire and right of private ownership to the way of acting of divine charity. The perfection of almsgiving is in monastic poverty, in which there is an image of Christ's inanition. All private ownership is sacrificed, yet the monk, labouring hard, gives his life for the sustenance of others, even while he begs for his own needs. In a true sense, poverty coupled with manual labour, is Christ's sacrifice of perfect love, by which He gave His life for His friends. Specifically in the desert, Our Savior displayed the perfection of almsgiving. He did not even claim possession of a stone upon which to lay His Head; and He had just inaugurated that public ministry which was a giving of all alms: His precious doctrine, all the riches of our supernatural life, His Life-Blood. Almsgiving is, namely, more than giving dimes and quarters to hoboes; and it includes the seven corporal and the seven spiritual works of mercy.

It is easy to see therefore that prayer, fasting, and almsgiving are the three fundamental categories of Catholic ascetical exercises, into which all the diverse "exercises" in the history of asceticism may be grouped.

* S. Jerome, *Ep.* 22, 7 (*ad Eustochium*), PL 22, 398. It is a long passage, which runs in this strain: "O how often did it happen, while I was in the desert, that, even in that vast solitude, which was burnt up by the hot rays of the sun and yielded a horrid dwelling-place for monks, I kept thinking of taking part in Roman luxuries. . . ."

† Cassian, *Instituta*, Lib. 6, cap. 1, PL 49, 268.

‡ S. Benedict, *Regula Monasteriorum*, ch. 48 (Linderbauer, p. 55).

§ *Summa Theologica*, *2–2*, q. 187, Art. 3 c.

It is for us to stress their necessity. The Protestant historian of dogma, R. Seeberg, following faithfully in Luther's footsteps, emphasizes what he holds to be the *free* character of any ascetical practice in Christ's Gospel.* The Protestant position upholds an entirely passive asceticism, which consists simply in "bearing one's own cross." † We believe rather that it consists primarily in taking up one's cross and actively following Christ. After Baptism, there is a conditional necessity of keeping God's commandments, if one wishes to enter eternal life. After putting on Christ sacramentally, there is a logical necessity for putting Him on ethically (compare Gal. iii, 27 with Rom. xiii, 14). In fact, for Christians, asceticism is necessary and obligatory as a *conditio sine qua non* of obedience to God and of living the Christ-life. We *must* mortify all our inherited concupiscence and train ourselves, in order to live by the Spirit of Christ. Thus we must understand, for instance, Our Savior's declaration in Mark ix, 28 (cf. Mt. xvii, 21): "This kind (i.e., an unclean spirit, cf. v. 24) can be cast out *in no way* except by prayer and fasting," as teaching a strict necessity of these ascetical practices. Even more, asceticism is already an integral part of living by the Spirit of Christ; for as we mentioned above, it is following Him into the desert. Accordingly the Church has her obligatory seasons of universal asceticism in Lent, Ember days, Vigils, all Fridays. Catholics must be dispensed from their observance, if they would not sin by breaking it. The necessity as well as the apology for the particular asceticism of the religious life will appear more clearly after what is to follow.

Now the necessity of asceticism in the Christian life points out its real integration with liturgical sacrifice. Fulfilling the Old Testament concept that life is in the blood, Our Savior in pouring out His Blood on Mount Calvary symbolically offered His whole Life of obedience in glorification of the Father. The difference between the blood of animals in the Old Testament and Christ's precious Blood in the New, is that the blood-life of the animal was only a symbol of the life and (consequently) of the ethical dispositions of the sacrificant, whereas Christ's Blood is a Sacrament which contains the symbolized reality, *viz.*, His own Life, and not a substitute one. Nevertheless, the element of symbol, or sign, is in the Sacrament of His Blood, and, as It was poured out, embodied the idea of offering up the full obedience of His own Life. The obedience in Our Savior's Life is what pleased the Father in the Liturgy on Mount Calvary, and it stands in contrast to the empty externalistic sacrifice which the psalms and Prophets of old condemned.‡

* Cf. R. Seeberg's article "Askese" in Herzog-Hauck's *Realencyklopädie*.

† The Council of Trent in the Decree on Penance (Sess. XIV, cap. 9) defines that patiently bearing the temporal afflictions inflicted by God, is valid satisfaction for sins. It is to be noted that we are not discussing works of penance under the formal aspect of penance or satisfaction, but *asceticism — training* for the spiritual life.

‡ Cf. Ps. 39, 7 ff. (referred to Christ in Heb. x, 5–10); often in the Psalms; Jer. 7, 21 ff.; Osee 6, 6; etc.

In the liturgical Sacrifice of the Mass, then, in which the Church in union with Christ offers His same Sacrifice, she symbolically offers her own Christ-life in the unity of His Spirit. The unity of the Spirit would be lacking and it would be a mere empty formula if there were no ethical conformity to Christ's own obedience, in the Church's life. The Spirit is precisely *vivificans*—a vivifying principle—and the Spirit of Christ makes one conformable to the Image of Christ. Hence, if the Church, in virtue of her unity with the Spirit, is able to be joined with Christ as He offers His Sacrifice, it is evident that she must live that Christ-life which is the "spiritual" meaning of the whole Gospel.

The necessity of monastic asceticism in the Church appears from this. The Church, Christ's Mystical Body, as she stands at the altar, must realize in herself, and offer it in union with Christ, the *whole* Life or Gospel of Christ. Monks and religious in general are that part of Christ's Body which puts into the Church's Sacrifice the evangelical counsels, which Our Savior gave and Himself practiced. Without this, the Sacrifice of the Mass, as symbolizing the whole Christ-life, would be on the part of the Church at large, imperfect.

Asceticism is, therefore, as much a part of the Sacrifice of the Mass as it is a necessary condition of the Christ-life that we have to lead. One might say that "righteous sacrifice" *drives* one to asceticism. For the individual, there can hardly be talk of a *mysterium fidei*, if he is not instructed in faith; no *hostia sancta et immaculata*, if his flesh is impure and his eye wicked.

From all the foregoing, it should be manifest that genuine liturgical piety is quite clear of the charge sometimes brought against it, that it tends towards quietism. Honest liturgical piety is as active as the Gospel of Christ; and an intelligent Sacrifice of the Mass absolutely *requires* asceticism.

Finally, we have to bring out in bold relief the Eucharistic character of Christian asceticism. Saint Clement of Alexandria nicely wrote: "The Lord's asceticism withdraws the soul from the body with thanksgiving (εὐχαρίσως)." * The Christian, when he fasts, is not gloomy, but anoints his head and washes his face in gladness and gratitude (cf. Mt. vi, 16–18). The positive side of the spiritual life with a consuming love for Christ is rich compensation for the mortification or negative side of asceticism. Indeed, real ascetics find a taste and relish in the latter.† In the desert, Our Savior's fast was an ecstatic one, on account of His communion of love with the Father; and during Lent, the Church beautifully signifies the joyful and ecstatic character of her fast, by reading the Gospel of the Transfiguration on the second Sunday. On account of her union with a

* S. Clem. Alex., *Stromata*, Lib. IV (Suiceri, l. c.)

† Cf. S. Benedicti *Regula Monasteriorum*, *Prologus* (Linderbauer, p. 16, l, 83): "As 'conversation' and faith progress, the heart expands and the way of God's commands is run in unspeakable sweetness of love."

risen Savior, she has the glory of the Divinity, hidden beneath her humanity; and her Lenten exercises of mortification and edification are the operation of the Divine Spirit, which transfigure in a spiritual way her humanity, presaging the final glorification after the resurrection, when mortification of "the body of sin" is complete. Thus fasting, as transfiguration, is cause for joyful Eucharist. In any case, the notion is false which looks upon asceticism as the mortification of *all* our tastes and desires. Rather it is the training of these latter to appreciate and indulge in right things, and we are not to imitate the pious religious who (so it is related) abstained from Holy Communion on Christmas day, because she liked Holy Communion so much and wanted to bring this mortification as a special gift to the Infant Savior in the Crib!

Saint Benedict in the Prologue to his rule for monks strikes a deeper Eucharistic note: "We are to obey Christ with the goods which He hath given us."* All ethical conformity to Christ's life of obedience is based on the sacramental communication of His Spirit. God bestows the gifts by which we obey Him, and asceticism is a part of our Eucharist, of giving them back.

Christ saves us, not we ourselves; and all the exercises of asceticism which we may perform have their saving power through union with the Sacrifice of Christ. A Christo-centric, Eucharistic mentality, which is informed by these truths, is the best guarantee of an orthodox asceticism. On the contrary, the striving first and foremost towards a psychological perfection, based on much self-reliance, as seemed to characterize the earlier Hellenistic monks, normally leads to failure (great saints by the grace of God are exceptions), or, perhaps, to some heresy, like the semi-pelagian.

This paper, therefore, aims more than anything else to praise a wholesome asceticism "through Christ and with Him and in Him," wrought for the glory of God, and not for the glorification of self, in a righteous Sacrifice of the Mass.

* S. *Benedicti Regula Monasteriorum*, l. c.

THE DIVINE OFFICE AS A SCHOOL OF CHRISTIAN ASCETICISM *

Dom Martin Pollard, O.S.B.

Some years ago, in a European monastery where the writer of these lines stayed for some months, there was an old monk whose infirm limbs no longer permitted him to walk without the help of a stout cane and the supporting arm of a confrere. Yet despite the effort required of him, this monk was never missing from any choir service. When told by his Prior that he could remain in his cell if he chose, this ardent soul, now long since dead and in heaven (one may well suppose) replied: "Nothing I can do in my cell or elsewhere is the equivalent of taking part in the public celebration of the Divine Office, because the Sacrifice of Praise is an end in itself, not a means. In it we do here below what we shall do for all eternity in heaven: we praise and glorify God as members of the Church, the Spouse of Christ. Hence as long as my strength permits I shall come to choir, and I thank God for allowing me to see this truth clearly."

There can be no doubt that if more Catholics in all walks of life saw this truth just as clearly, their prayers and their lives would be much different. But it takes supernatural faith in quite a high degree to be convinced *practically*, as this monk was, that to praise God is the end for which man was created and also redeemed, and that to carry out constantly the Divine Office as the praise of God is likewise among the highest ascetical acts, if not the very highest, of which man is capable.

Since the Divine Office is the prayer of an organic body, that of the whole Church of Christ as such, and not that of one individual, or even of a number taken just as individuals, a problem for the single soul results naturally therefrom. How should that soul conduct itself towards the organic unity of the Church, how take part in the Church's cult life, in order to draw therefrom the Christ-life necessary for the individual soul to be joined to God? The following pages will attempt an answer to this question, and try to show that the Divine Office is a true school of Christian asceticism.

Other papers in this Liturgical Week have explained the nature of sacrifice, both in its strict sense and in wider use. Sacrifice, as the offering of an external thing to God alone in recognition of His supreme dominion as Creator, has value for the man offering it only in so far as the external act is indicative of his internal oblation of self. It means the self-surrender of the creature in love, to its Creator. Otherwise the external act would be a mockery of God rather than

* Not given in Chicago.

the highest possible honor to Him. Now the "sacrifice of praise," the Divine Office, is the same. It can be called sacrifice in that it is paid to God alone: it is "latreutic" worship. The external thing offered consists in the words of sacred song; when man's mind concords with his voice uttering these words, he is then offering to God a complete homage of his body, as well as of his soul with all its faculties; and this primarily not for the benefit man hopes to secure thereby, but because of God's infinite goodness, because God is to be forever loved and praised above all things. As the infirm monk said: "We do here what we were created for and also redeemed. We do what we hope to do in heaven for all eternity."

In itself, the sacrifice of praise on the part of man towards God, means the loving self-surrender of the intelligent creature to its God, its Creator, because of the latter's infinite goodness. Man leaves himself and adheres to God because God is the greatest good, infinite Being; because he, man, is a creature and God is his Creator, to be loved and praised above all things. Now it is precisely this aspect of man's relation to God that is dominant in the Divine Office. It is a constant act of faith, love, and praise of the Creator. Its emphasis is upon the worship of God; very little attention is paid to the question of its being meritorious for man. Its action is always Godward, theocentric.

Since the fall of Adam, however, with its consequent loss of grace and of harmony between soul and body in man, the sacrifice of praise includes something more than is in its absolute connotation. It requires the *labor* of obedience to return to Him from whom man has departed through the sloth of disobedience. The life of the Redeemer, the God-man, was one of constant praise of His Eternal Father, but it was also one of humility and obedience, a *laborious* self-surrender to the Divine Will. Such likewise is the life of Christians.

There is no need to repeat here what has been amply treated in previous addresses at Liturgical Weeks about Divine Praise being the song of love on the part of the Church as Spouse to her Divine Bridegroom; this is known to all. Numerous examples of this song of love are found in every part of the Office, but particularly in the Invitatory at Matins. Yet even more dominant in the Divine Office is the Mystical Body concept, the Church *praying along with* Christ as Head of the members, to the Eternal Father, glorifying Him, rendering Him thanks for mankind's creation, redemption, and glorification. For a classic example of this concept recall the Preface and Canon of Holy Mass. In this unceasing song the praise-life of Christ is continued upon earth: He who prayed so often alone during His years upon earth, prays now in and with His many members.

What this paper aims to show is the asceticism of the Divine Office, the labor of obedience it entails, in carrying on the Christ-life

of praise here below. The fact that objections are sometimes made about the liturgical apostolate in that it seems to neglect asceticism or ascetical effort in the sense popularly used today, shows that this aspect is often not considered sufficiently nor appreciated. Now, ardent souls do wish to purify themselves by self-denial, to gain a dominance of the spirit over the flesh; for this is true Christian life. If they can be led to see that this is indeed obtainable through the Divine Office, their estimation of and their zeal for the Church's official prayer will increase; and it is to be hoped that their worthy participation in the same will follow likewise.

It must never be lost sight of that the Divine Office is normally carried on in common, either by a religious community or by a congregation representing the Church, and thus actualizing Christ's promise that wherever two or three would be gathered together in His name, there too would He be in the midst of them. The individual submerges himself into the corporate entity; and therein lies the foundation for the constant self-surrender or self-denial, undertaken for love of God, which constitutes in part at least the asceticism of the Divine Office.

Those who recite the Divine Office privately only, it may be remarked parenthetically, will not have all the opportunity for asceticism as shown below, but it will be true of them in part. One might add too, that those praying the Breviary while alone do not share the common joys either. But these persons will be able, one hopes, to draw some fruitful conclusions from the following lines just the same.

The first thing that a new member of a choir that carries on the Divine Office constantly learns, is the complete *objectivity* of this prayer. As an individual he decides neither its content nor its quantity. He is being employed by the Church as an interpreter of the endless praise by which day and night she glorifies her supreme King and Lord. She alone determines what is to be prayed, and when this is to be done. The individual is her living instrument; and as such, submits his will completely to hers, and gives his whole strength and power of body and mind to the task. This is not easy. Fallen man, even though now redeemed and possessed of grace, does not take lightly to discipline; and certainly does not always find enthusiasm, day after day, for a laborious task whose value is understood only by supernatural faith. Yet it is precisely this sacrifice that is required, this discipline of self, for one who will participate worthily, attentively, and devoutly in the Divine Office.

To descend now to particulars, let the case be taken of one who has joined a religious community that celebrates the Divine Office with proper solemnity, including at least a daily sung Mass. This case is taken because it will show liturgical asceticism in an ideal degree.

Previous to entry into such a choir, the candidate should have

studied diligently, say for six years, and have acquired some degree of proficiency in the Latin tongue. This is not an easy matter for the average American; and even the best of us will have to reckon with the month or so of complete bewilderment while learning the structure of the various hours, the rubrics for their recitation, the mysteries of directory abbreviations, and acquiring facility and deftness in finding places and moving rapidly from one to another: all new and difficult tasks for the humble beginner. To this must be added familiarizing oneself with choral procedure: the mode of entry and egress, rules as to bows, posture, penance for mistakes, and thousands of *minutiae* which must necessarily govern a complicated cultic action performed by a congregation or community.

Then comes the actual daily horarium whose center is the solemn duty in choir. First, the early rising. It may be at 3:30 A.M., 4:00 A.M. or 4:30 A.M. No matter; it is *early*. The very nature of Matins supposes this, apart from any special asceticism of a religious order as such. (The midnight rising with broken sleep is not considered here because it was certainly not the early Church practice, no matter how admirable otherwise.) Now one or two early risings may not seem so bad; but a lifetime of it, *every* day, is another story. "It becomes habitual," one may retort. Well, a certain habit and delight in virtue is formed; but specifically it is one well known to ascetics as a *habitus labilis* — a habit easily lost. Hence each day begins with a sacrifice for love of God: one hastens at an early hour to choir to begin His praises: "Come, let us praise the Lord with joy!" To rise promptly and joyfully each day, for a long and unbroken period of years, in order to render God glory, is no small achievement.

The next item to be learned by the beginner is that he does not have power over his own body in the sense that all his actions, his walk, his posture, his bows, are prescribed both as to time and manner. He neither sits nor stands, kneels nor bends at will. As a certain choir regulation runs: "his manner should be dignified, not hurried; and the whole deportment of the body should be so conformed to modesty that it reflects adoration and testifies to the presence of God." Now to stand erect and still for a few minutes may not be difficult, although few can do this easily in daily life; but a half century of spending several hours thus each day, offers countless opportunities for an even heroic self-denial. How one would like to relax at a convenient angle for a while! But as for the priest at the altar, so also for the choir performing the Divine Office, such actions are a weakness, perhaps even a fault. To gain control of one's physical nature, to maintain gravity of demeanor and reverent deportment always, even under trying conditions, is indeed a victory of the spirit over the flesh: a primary step in the subjugation of self, and in dedicating the entire person to the act of worshipping God. But there are other sacrifices too.

Next may be taken the psalmody: recitation and chanting. Here the individual voice is to be mingled and blended with those of its choir companions, so that but one, powerful, corporate and beautiful rendition results. How easy it is to state this: how difficult to obtain the desired result! No one who has not spent years in choir can have even a faint notion of the patience, humility, the obedience, the self-sacrifice, the charity required to form and to maintain anything even approaching a model choir in carrying out the Divine Office. By this is not meant either a choir that "performs" at times before a large congregation, for the latter's edification and delight, or a choir hand-picked for the occasion; but one formed by men who gather together for love of God, not primarily (or even secondarily) on account of their musical ability, and as such carries on the Divine Praises just the same, day in and day out, whether the church be crowded or empty; because it is God who is being glorified thereby, not man.

Take the tone of choral recitation as an example of this. Say the choir rule is to recite always on F. How simple that sounds too! But where can a better illustration be found of the struggle of the spirit over the flesh, of faith over pure naturalness, than in maintaining the choir tone! The Matin-psalms are long: the hour is early. Even if seated the brethren must be straight and dignified as becoming those in the presence of the angels. There must be no sprawling; no feet put up on the corners of kneelers, no legs crossed in mundane wise. Human weakness gradually dims the brightness of tone; the "flatter" voices (a life-long trial to the more musical brethren, whose charity must be full and deep!) begin a gradual decline. Human weakness threatens to gain the upper hand. But the vigilant cantor, endowed with the Holy Spirit's special gift for his difficult task, recalls his fellow choir members to the objective, higher norm. He raises the tone, which he alone has authority to do. The assembled brethren draw upon their reserve of fervor and strength and follow him upwards. Obedience and sacrifice, self-surrender to the objective norm are exercised.

Each individual has his own special difficulties to overcome. In each separate choir-stall, as the days and years go on, a single soul is being sanctified by its self-surrender to the corporate norms and work. Pitch, pace, rhythm, blend, volume, attack, pause, enunciation, ending: all are things to be watched and cared for constantly. It is all for God's service. "Wandering stars" gain no admiration here: they are only further manifestations of weak humanity. Each age of life, too, has its difficulties. Where young, old, and middle age voices must blend perfectly, the meeting-ground must be one attainable by all but not proper to any. Hence there is a lifetime of ascetical effort for each and every one. Years of devoted service may have made many things quite easy which the beginner found hard and

vexatious. Another and different trial, greater in proportion to the ardor and zeal of the individual, is that of the naturally errant voice, which though it too would fain sing heartily, must be subdued for the common good. Only humility and obedience, based on deep supernatural faith, will support such a choir-member through his years of service. And when sometimes the liturgical books are changed either as to text or melody — especially the parts that come many times a day — what a trial that is to older members, who must, at an advanced age, go back again to the benches of the little ones and learn all over again, more laboriously even than in days of old!

What has been said above of recitation only, must be thrice augmented when it comes to pure Gregorian chant, the sweet song of Christ's Bride, the Church. It is not a question here of the mighty rendition of an immense throng (most inspiring in itself and very pleasing to Almighty God), but of the attempted perfect rendition of a permanent — and perhaps small — choir. To the hours in choir must be added hours of practice. Supernatural faith alone can see the value of the latter, and curtail active "useful" work so that it may be done. It is an old maxim that Gregorian Chant is a barometer of religious fervor. It is certainly true that one who watches and listens to a choir at a Solemn Mass or Vespers and who understands what is required to develop a worthy rendition, will know almost as surely as do the Guardian Angels, what manner of men stand before him. The result will be commensurate with the sacrifice made. Not that effort alone makes a musician. But it is one of the beauties of the Church's song, that a sufficient group of men, gathered together by love of God, will have by nature the qualities necessary for them to be instruments of the Church, members through and in whom the glorified Christ renders praise to His Eternal Father. It is not too much to say that, for this exalted end, the important and absolutely necessary means are the supernatural virtues of the choir members rather than their individual, outstanding musical ability. Let man but subdue his rebellious will with the aid of divine grace, and for the rest, God in His abundant mercy will provide.

So far only the more material or "sensible" side of the Divine Office in common has been considered. Before passing to the mental or more spiritual aspect, mention might be made of still another means of self-denial. It lies in the fact that the very close association of members in choir, standing shoulder to shoulder hour after hour, day after day, week after week, year after year, can be very trying in that one personality can be quite displeasing to another in many ways, in minor things such as sneezing, breathing heavily, and other little mannerisms. Yet fixed seniority keeps these men shoulder to shoulder permanently. From his own experience in choir and from the confidences of others, this writer can assert that here is a very real mortification. It affects both young and old, and often calls for a very

high degree of charity, brotherly love. And this not for just a day either! Saint Benedict certainly knew of these difficulties both in and out of choir, and hence exhorted his monks to "most patiently endure one another's infirmities, whether of body or of mind."* This real difficulty is not confined to monks by any means; and so others besides monks may find the Patriarch's advice helpful. All who have recited the Divine Office in common for years will without doubt agree with these lines.

Now for the spiritual side of the recitation and singing. What demands does it make upon the individual! All that has been mentioned so far is merely a necessary foundation. To quote Saint Benedict again: he says (ch. 19) that we should "so assist at the Divine Office, that our mind and our voice may accord together." Another very simple and yet profound statement, one that takes a lifetime of effort to achieve; and then perhaps with only partial success.

It is a sad fact that the young man who enters a religious choir as a postulant and novice, even after six years of classical study, is sometimes poorly equipped to participate with heart and soul in the Divine Office. Nor is there any reason to suppose that the secular cleric who is given a Breviary to recite privately and shown how to find the place and not much else, is any better off. True, ardent zeal may be there; but that is not enough. All too often most of the beginner's former spiritual attitudes still remain, and are found to clash with his new mode of prayer. Too much concentration upon self rather than upon the group, too little sympathy with the "thoughts of the Church" as compared with one's own thoughts, lack of ability to appreciate the stately and majestic structure of the Church Year with its profound dogmatic content, or the fixed and constant portion of the daily Office, its objective value, as compared with its subjective application: all this sometimes causes great inner confusion.

Hence, participation in the choir service often requires a profound psychological change, a vast broadening of outlook in the field of prayer and religious experience. At times this is a sacrifice the individual finds very difficult to make. Perhaps this is more often the case too with those who recite the Divine Office privately. Day by day the tedious hours of recitation must be gone through; but spiritually, vitally, they may never reach the soul of the individual reciting them. The result is quite sad. Either the person prays the office *celeriter*, even *celerrime*, if alone; and mechanically if in choir, instead of *digne*, *attente*, et *devote;* and when it is over, reaches to more peripheral Catholic devotions for his spiritual food. Such a habit gives less honor to God, and relegates the person, especially if he be a priest, to a much lower degree of participation in the Church's inner life. He becomes one of those who have always to worry what to preach

* *Rule of St. Benedict*, ch. 72.

about; or who gives discourses, beautifully phrased no doubt, but very meager in their dogmatic content. Or again there may be some (far fewer, it is hoped!) who recite the Divine Office mechanically, and who do little else besides in the way of prayer. Such unfruitful participation in the Church's prayer brings on a sort of torpor, a spiritual lassitude or coldness. Thus private prayer, scarcely nourished at all by the Church's cult, becomes anemic, almost vanishes.

Happily the widespread use of the daily or Sunday Missal and the trend of "popular piety" toward the Church's inner life is gradually making it easier for those who finally, be they diocesan clerics, religious, or good layfolk, take up the regular recitation of the Divine Office. The more widespread our modern liturgical apostolate becomes, the more numerous and fervent will be the number of souls who lead the Church's full prayer life ardently, and thus give greater glory to God, fuller life to the Church Militant, and secure a deeper degree of divine union for themselves.

The idea behind the lines just written is not to lament over the religious education of youth but simply to show some of the interior sacrifice required by the Divine Office. Nor is it so much a matter of what the individual knows or thinks *before* he takes his as his life's work, as it is of what he does *after* that. Worthy recitation of the Breviary day by day, making it the center of one's life of the spirit, does require a great sacrifice. One must live always on a supernatural plane, and hence must be frequent in his prayerful reading of the Holy Scriptures, for the Bible's verses form by far the greater part of the Divine Office. (This is why the liturgical apostolate greets with joy and prays often for the furtherance of the Biblical Revival.) The Fathers of the Church need also to be read and studied. Catholic Dogma, especially the larger phases relating to the Plan of Salvation as re-enacted in the Church Year, will never cease to be pondered on. Not that everyone has either the time, or the funds to acquire a library for this purpose. But why not, instead of reaching for so many of the "very latest" spiritual books, which so often have little or no immediate relation with the Church's cult life, why not spend some time pondering on the Church's own prayers? How many think not only of "reciting" but also of "meditating" upon the Breviary? One should learn to use the Missal and Breviary not just to recite from but to meditate on and to love. For example, if one meditated well on all the Breviary provides for celebrating the Assumption of the Blessed Virgin: antiphons, lessons, responds — what an insight he would gain into the Church's joy, both on that day and during the whole octave! Who could not preach a sermon full of joy and enthusiasm after an hour so spent!

Persons who make the Divine Office their joy as well as their daily burden, know their Catholic Faith in a deep and profound way, and

also live it. They exemplify the truth that he who gives his entire self, who surrenders all, both body and soul, mind and heart, to the Church as a living instrument by which she praises God night and day, gives all to find all. The self-immolation must be full and constant, unwearied and continual, out of holy enthusiasm for the divine praise. In such a soul, then, will be realized the truth of Christ's words: he who seeks himself, will lose himself; he, however, who loses himself, will find himself.

Time will not allow further expansion of the spiritual side of the individual's sacrifice in taking part in the Divine Office. Our presentation here has been necessarily incomplete. However, this asceticism of sacrifice surely is the foundation for so-called "liturgical piety," which is nothing else than the effect of the Church's unity and holiness upon the life of the individual soul. If we must go to God, not as isolated individuals but through Christ, the whole Christ which includes both Jesus Christ as Head and the entire Church as His Mystical Body; if we are truly conscious of the fact that only as members of Christ's Body do we or our prayers have any worth or value before God; if we are convinced that our sanctification proceeds not so much from our subjective exertions but above all from the Church's objective channels of grace (our part being mostly to remove obstacles to this flow of divine life within us, and that by the complete surrender of self); if we recognize above all the central position of the Sacrifice of the Mass as the sacramental rendering-present of Christ's redemptive act, and the meaning of the Church Year contained in Missal and Breviary as the mystical fulfillment and co-enactment of Christ's redemptive mysteries, then we shall see that liturgical piety in general and the recitation of the Divine Office in particular together with the daily Sacrifice of the Mass do constitute the true, solid, Christian life. Not indeed that such a life purports an unnatural deprivation of personal freedom, although great and constant sacrifice, self-denial, will be demanded; rather it provides a precious enrichment of individual personality.

We live our lives to glorify God above all things. May it be given to our age to return once more to the glorious heritage of former centuries. May all of those who lament their inability to perform long fasts or startling heroic penances, realize that in saying worthily, attentively, and devoutly either all or a part of the Church's prayer, whether in common or in private, they are true ascetics, even mystics. They honor God, edify man, and unite themselves daily more closely to Christ, and with Him and through Him to their one, eternal Father in heaven.

OUR LADY AND THE LITURGY *

SISTER JULIE O.P.

ON THE Blessed Virgin's feast days the Church makes frequent use in Missal and Breviary of a verse from the *Canticle of Canticles* which has the form of a question: "Who is she that cometh forth?" The text has a variety of forms. In the Office of the Common of the Blessed Virgin it appears in one of the Responsories of Matins as: "Who is she that cometh forth as the sun and as beautiful as Jerusalem? The daughters of Sion saw her and declared her blessed and the queens praised her." The question is put before us perhaps to suggest a meditation on the mystery of her graces and the dignity of her function. Who is she whom "the daughters of Sion" declare blessed, whom the queens praised?

It will be the purpose of this paper to show that the liturgy of the feasts of the Blessed Virgin answers this question with unmistakable emphasis. She who "cometh forth" is Mary, Mother of God, Exemplar of humanity. Many Christians call her "The Virgin," a frigid understatement, from a coldly historic point of view. Catholics call her Mother, loving her with filial devotion even when they do not fully realize the magnificence of her graces and the dignity of the *Theotokos*. Catholic devotion has given her many titles, emphasizing different aspects of her character and her mediation. Her greatness transcends all of her names. Perhaps one, used by our contemporary, Maurice Zundel, "Our Lady of Wisdom" (Sheed-Ward, 1940), is more penetrating than most of them, because it incorporates the scriptural personality of Mary, suggesting the analogy between Mary and the personification of Divine Wisdom in the Sapiential Books.

The liturgy of Mary's feasts throws golden light on the great dogma of the Mystical Body. In the radiance of that dogma, which our century has, in a manner, rediscovered, we understand better the sapiential personification of Divine Wisdom, "playing in the world," (Prov. vi, 31). "Who is she that cometh forth . . . ?" She is human nature transfigured, humanity divinized by brotherhood in Christ. And the great Exemplar of Divine Wisdom is Mary, a Virgin espoused to a man whose name was Joseph, of the house of David.

It is fitting that the first paper on the Blessed Virgin to form part of our Liturgical Week conferences should be scheduled shortly after a turning point in the war which began on one of her greatest feasts. The first great turning point in that conflict would seem to be the withdrawal of one of the enemy countries, Italy, which occurred on her birthday last month. It is especially fitting that we of the United

* Not given in Chicago.

States should be more keenly aware of the linking of our destinies with her feast days because in two years' time we shall be commemorating one of the greatest events in our history, the centenary of the dedication of this nation to the patronage of the Blessed Virgin Mary, under the title of the Immaculate Conception.

It is true that we have no shrines or places of pilgrimage so famous as Lourdes, La Salette, Chartres, Walsingham, Monserrat, or Guadaloupe; yet devotion to her has been characteristic of Catholic piety in the United States throughout our history. It is evident in place names and in the names of churches, seminaries, universities, colleges, schools, orphanages, hospitals and other institutions. "St. Mary's" is the dear name of countries, rivers, lakes, and bays, towns and churches, schools and asylums.

Her influence has guided us; she has shown herself a mother; she has listened, perhaps with a mother's benign boredom to our childish praises like "Mother, dear, oh, pray for me." At the last Liturgical Week, that blessed experience we enjoyed together at St. Meinrad's, I talked on the closing night with two laywomen from a small Indiana city. They had enjoyed the program of the Week, they declared, and the conversation passed on to the calamitous times of war and the drafting of sons and brothers, the tension of war effort, and the anxieties of the future. "But," said one, "I think that if people will say the rosary, the Blessed Mother will save us." It was heartening to recognize the normal Catholic confidence in the Blessed Virgin's intercession, and I was glad that this Indiana woman saw no incongruity in emphasizing the rosary at a Liturgical Week. The rosary is the Psalter of Mary, and I think that when the Blessed Mother recommended it to Bernadette at Lourdes in 1858 and to the children at Fatima in 1917 she was urging the use both of the Breviary, of which the rosary is a kind of epitome and symbol, and of the simpler formula of Paters and Aves, whose excellence is that it emphasizes the Incarnation and the great consequences that flow from it, the Redemption and the mediation of Christ and His Mother. The rosary and the Breviary keep before our minds the same great truth, Christ Incarnate, and all that flows from that great reality, His life in Palestine, His death on Calvary, His Church, which continues His worship of the Father and His mediation for men.

The rosary reminds us of the role of the Blessed Virgin in the Incarnation and Redemption. The Breviary and Missal set her portrait in radiant light. Who is she that cometh forth . . . ? her liturgy answers exultantly.

She is our Exemplar as well as the Mother of God and of men. She is the type of the Church, the home of God among men, "the woman clothed with the sun, and the moon under her feet and on her head a crown of twelve stars" (Apoc. xii, 1). She is the Beloved to whom is said, "Arise, make haste, my love, my dove, my beautiful one and

come." She is the Mother of Beautiful Love, and of Fear and of Knowledge and of holy Hope. She is the treasurer of whom Isaias wrote: "All you that thirst come to the waters; and you that have no money make haste, and buy, and hear; come ye, buy wine and milk without money, and without any price" (Isa. lv, 1). She is the Burning Bush, the Mountain on the top of Mountains, the Tower of Ivory, the Paradise of Pomegranates. She is Divine Wisdom "playing in the world." She is Sion. She is all this, as well as "Our Lady of Perpetual Help," "Our Lady of Victory," "Our Lady of Lourdes," "Our Lady of Guadaloupe," "Our Lady of Mt. Carmel," "Our Lady of Peace," and "Queen of the Most Holy Rosary." In the opinion of Maurice Zundel, who adapts the words of Léon Bloy to emphasize her sacrificial spirit, she is "the Woman Who was Poor." She is the Mother who stands at the foot of the Cross.

The great incarnational plan of creation, by which God exalts man to a participation in divine life, is realized through her and in her; and it would be difficult to say whether "through her," emphasizing as it does her motherhood, is more important than "in her," stressing the complete self-giving which made her the Virgin who brought forth a Son. In the last centuries, when the fulness of the Church's teaching was hardly realized even by her children, preoccupied as they were with defence rather than with conquest, it was the motherhood of the Blessed Virgin that was stressed, and the great fact which the liturgy emphasizes, that she was mother because she was the Spouse of the Spirit, was subordinated, and to a certain extent forgotten.

It has been characteristic of Catholic devotion since the Middle Ages to emphasize the Second Person more than the Father and the Spirit. And devotion to the Mother of God has shared in this limited realization of Catholic dogma. But she is "a fountain sealed in truth with the seal of the whole Trinity," and one of the great gifts to her children in the liturgy of her feasts is the release from the narrowing of dogma, which sets us in the full radiance of the Trinity. She is the daughter of the Father. "Harken, O daughter . . ." (Gradual of the Assumption). She is the Spouse of the Spirit. "This gate shall be shut . . ." (Little Chapter, Sext, Immaculate Conception). "The rod of Jesse hath blossomed: a virgin hath brought forth God and man" (Alleluia Versicle, the Annunciation).

In a challenging new book, *The Screwtape Letters*,* in which the writer, C. S. Lewis, of Magdalen College, Oxford, analyzes certain aspects of the conflict between good and evil in the soul of man, under the engaging fiction of a series of letters written by an elderly devil to a junior tempter newly assigned to work on earth, the experienced fiend puts clearly before his pupil the truth about God's

* Macmillan & Co., New York, N. Y., 1943.

love, all the more convincing because it is given from a diabolical point of view. "One must face the fact," writes Screwtape to the Neophyte, "that all the talk about His love for men, and His service being perfect freedom, is not (as one would gladly believe) mere propaganda, but an appalling truth. He really does want to fill the universe with a lot of loathsome little replicas of Himself — creatures whose life, on its miniature scale, will be qualitatively like His own, not because He has absorbed them but because their wills freely conform to His." And here Screwtape unconsciously praises the magnanimity of God, and clearly articulates the incarnational plan. "We want cattle who can finally become food; He wants servants who can finally become sons. We want to suck in, He wants to give out. We are empty and would be filled; He is full and flows over. Our war aim is a world in which Our Father below has drawn all other beings into Himself: the Enemy (Screwtape always refers to God as the Enemy) wants a world full of beings united to Him but still distinct."

"He is full and flows over." He flows into humanity — preeminently into her whose exquisite receptivity made her ready for the *Fiat* for which He yearned and waited, the *Fiat* at which began the first flowering of His Church, as light blossomed at His own *Fiat.* In her, humanity consented to the Great Espousal. "And the Word was made Flesh." And dwells among us. Because she was the bride of the Spirit, she brought forth the Son of the Father. And the Son is the Head of His brethren. She is the Mother of Christ and of His Mystical Body. And we in the degree in which we are spouses of the Spirit, minister to the brethren maternally and share her motherhood in bringing forth "other Christs," as we share the Sacrifice offered to the Father by Christ. Since writing this paragraph, I heard of a little girl, four years old, who having been encouraged to be good, said: "Grandma, I am so good that when I grow up I think I will be the mother of Jesus."

The great truth of Mary's responsiveness to the wooing of the Divine Lover is emphasized by the liturgy of her feasts. In the 1937 edition of the Roman Missal in English (*St. Andrew Daily Missal*), there are twenty-two Masses for feasts of our Lady, in addition to the Common. Six of these are local feasts:

The Most Pure Heart of Mary (Saturday after Octave of the Feast of the Sacred Heart)
Mary, Mediatrix of all graces, May 31 (extended by Pope Benedict XV to the universal Church, where desired)
Our Lady of Guadaloupe, December 1
Our Lady of the Miraculous Medal, November 27
Our Lady of Perpetual Help, June 27

In the course of the Church's year, there are sixteen feasts of the Blessed Virgin, universally celebrated:

Doubles of the First Class —
The Immaculate Conception
The Annunciation
The Assumption
Doubles of the Second Class —
The Purification
The Visitation
The Queen of the Most Holy Rosary
The Motherhood (established by Pope Pius XI)
The Nativity of the Blessed Virgin
The Seven Dolours
Greater Doubles —
The Holy Name of Mary
Our Lady of Mt. Carmel
Our Lady of Ransom
The Apparitions at Lourdes
The Presentation of the Blessed Virgin
The Compassion (in Passion Week)
Dedication of the Church of Our Lady of the Snow

The idea which this paper is emphasizing, her perfect correspondence with the incarnational plan of creation, her perfect denial or sacrifice of self, her utter self-giving to the Will of the Creator, is abundantly set forth in the most frequently recurring texts in the liturgy of her feasts. The books of Scripture used oftenest are *Ecclesiasticus*, *Proverbs*, *Psalms*, and the *Canticle*. The content of the recurrent passages is the same: the responsiveness, the beauty, and glory of the Spouse.

Proverbs viii, 22–35:

> The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established; before the hills I was brought forth. . . . I was with him forming all things, and was delighted every day, playing before him at all times, playing in the world: any my delight is to be with the children of men. . . .

Ecclesiasticus xxiv, 23–31:

> As the vine, I have brought forth a pleasant odour, and my flowers are the fruit of honor and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope — Come over to me all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. . . . They that explain me shall have life everlasting.

It is wonderful that these passages, which seem to describe a Divine Person, should be applied by the Church to the Blessed Virgin. May we not see in them, through the luminous aura which emanates from her gracious countenance, the mysterious reality of which Hopkins was aware when he wrote:

> . . . for Christ plays in ten thousand places
> Lovely in limbs and lovely in eyes not His
> To the Father through the features of men's faces.

It is Christ and His members, among whom the Blessed Virgin is preeminent, whom the Lord possessed in the beginning of His ways. In the new light of the doctrine of the Mystical Body, Divine Wisdom, "playing before Him at all times, playing in the world" may be interpreted as human nature, divinized and transfigured by the Brotherhood of Christ. It is this aspect of Mary, Exemplar of the Mystical Body, which is set forth in the liturgy. "He is full and flows over." The "Divine Altruism" pours out love upon His creation, and Wisdom, the recipient of His bounty, is the Woman clothed with the Sun and the moon under her feet and on her head a crown of twelve stars.

The incarnational plan of creation which flows from the "Divine Altruism" which is the life of the Blessed Trinity, is manifest in the book which is, perhaps, the focus of the Old Testament, the *Canticle of Canticles*, the marriage song of the Creator and the creature. In lyrical language which is the nearest approach to the sublimity of music that human speech has ever attained, Divinity woos humanity. "Let Him kiss me with the kiss of His mouth. . . . Arise, make haste, my love, my dove, my beautiful one and come." The book reechoes with the question, "Who is she?":

> Who is she that goeth up by the deserts as a pillar of smoke of aromatical spices, of myrrh, and frankincense, and of all the powders of the perfumer? iii, 6

> Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array? vi, 9

> Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved? viii, 5

Who is she? She is Mary, *Theotokos*. Of her Dante wrote,

> Look on the face which is likest Christ's for its brightness and no other hath power to fit thee to see Christ. (Par. xxxii, 85–87)

She is Mary, the Woman Who was Poor, the great Exemplar of the Mystical Body, she whose utter giving of self left no space for the creature to stand in, and so the Word took flesh in her.

The Divine Poet Who is the author of the *Canticle* saw to it that this supreme poem should be adapted to the portrayal of the Blessed Virgin in the liturgy of her feasts. The Office for the Feast of the Seven Dolours adapts texts from the *Canticle* which are superbly expressive. The Antiphons for First Vespers give poignant expression to her compassion, that quality in her, in which she is preeminently co-offerer, in the subordinate sense, with Christ in the sacrifice of the Cross.

> Whither is thy beloved gone, O thou most beautiful among women? Whither is thy beloved turned aside and we will seek him with thee?

The spirit in which she sacrifices is manifest in the ecstasy of joy expressed in the Fifth Antiphon:

> Stay me up with flowers: compass me about with apples, because I languish with love.

The mingling of sorrow and joy is also expressed in the wonderful juxtaposition of the Antiphons expressive of sorrow, *e.g.*, "There is no beauty in him nor comeliness; and we have seen him, and there was no sightliness," with the most joyous exclamations of the Psalmist: "Sing joyfully to God all the earth; serve ye the Lord with gladness."

Passages from the *Canticle* are also wonderfully adapted in the liturgy for the feasts of the Visitation and of the Apparitions at Lourdes:

> The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land. Arise, my love, my beautiful one, and come; my dove in the clefts of the rock, in the hollow places of the wall. (Cant., ii, 10, 12, 14 — Gradual for "Our Lady of Lourdes.")

> Behold he cometh, leaping upon the mountains, skipping over the hills. My Beloved is like a roe or a young hart. . . . For winter is now past, the rain is over and gone . . . show me thy face, let thy voice sound in my ear, for thy voice is sweet and thy face comely. (*Ibid.*, and Epistle for the Feast of the Visitation.)

The central theme of the *Canticle* is presented again in Psalm 44, the marriage hymn celebrating the espousal of a King and a Queen, interpreted as the espousals of Christ and the Church, of which Mary is the type. No psalm is more frequently quoted in her liturgy. "Wisdom hath built herself a house" in Mary; Divinity makes humanity His home. And Mary is, preeminently, the home of Christ, where He dwelt physically among men, as the Church is the home of Christ in His mystical dwelling among men throughout eternity.

The Beloved of the Canticle, the Queen of Psalm 44, and the Divine Wisdom of the Sapiential Books are the aspects of Mary, the facets of her personality, which are set before us in the Missal and Breviary. They point a great truth about Mary, Mother and Exemplar of the Mystical Body, "possessed in the beginning of His ways."

Of this radiant truth, the poet Dante must have caught some gleam. The liturgy is the work of the Divine Poet Who has made the poems of sea and sky and sunlight, of clouds and snowflakes, trees and wheat and grape clusters. And He also makes poems in words. In words He expressed the wonderful dignity of human beings, especially of her who is their Exemplar: "I was with him forming

all things, and was delighted every day, playing before him at all times, playing in the world . . ." Poets are those who listen to the intuitions of the Divine Poet. One of these the poet Dante heard. His treatment of Beatrice as a symbol of the Church bears an analogy to the aspect of Mary as Divine Wisdom which is emphasized in her liturgy.

Dante's love for Beatrice, first recorded in *The New Life*, is exalted to a higher level after her death, chiefly through the vision narrated in *The Divine Comedy*, written in tribute to Beatrice who appears in increasing beauty and tenderness in each of the three main divisions of the poem.

At the end of the *Purgatorio*, in the form of a mediaeval liturgical procession, such as Dante must often have witnessed in Florence or in other cities of Italy, he sees the Pageant of the Church, led by the Seven Spirits carrying the torches of the Gifts, and escorted by the august figures, representing the Revelation of God in the Holy Scriptures, who precede the chariot, in which stands One veiled in white, whose robe is crimson, mantled in green, whose attendants chant, "Benedictus qui venis!" One might have expected *Benedicta*, instead of the masculine form, and one is reminded of the uncertainty of the Latin text of Genesis iii, 15, "I will place enmities between thee and the woman, between thy seed and her seed: She (*ipsa? ipsum?*) shall crush thy head, and thou shalt lie in wait for her heel." "The very uncertainty of the Latin text," says Monsignor Ernesto Ruffini, writing in the *Ecclesiastical Review*, May, 1941, on *The Relation of the Eucharist to the Blessed Virgin*, "tends to demonstrate the intimate union existing between the Son and the Mother, who constitute one moral person." This same union Dante comes to recognize between Beatrice and the Church. Some interpreters of Dante explain Beatrice as the spiritual life, or the love of Philosophy (which Dante had abandoned in favor of poetry). If we understand her as the Spouse of the Canticle, as humanity transfigured into the Church of Christ, according to the great incarnational plan of the Creator, everything which Beatrice says is understandable. Beatrice is the actual woman whom Dante loved and at the same time, she is humanity transfigured; she is human nature "Christed." (English lacks the precise word, *Christianized* unhappily suggesting something weaker than the great reality it expresses.) "Who is she that cometh forth as the morning rising?" Of Beatrice, too, as Dante presents her in these glorious cantos of the *Purgatorio*, it may be said, as Thompson wrote of the Blessed Virgin, in his *Assumpta Maria*,

> "Thy maiden realm is won, O Strong!"

Dante had a more profound understanding of the Church than most Catholics of our century. His youthful love for the Florentine Beatrice to whom he wrote,

> My lady looks so gently and so pure . . .
> She walks with humbleness for her array;
> Seeming a creature sent from Heaven to stay
> On earth, and show a miracle made sure.*

deepened into the love of humanity, especially the Mystical Body of Christ. And it was this recognition and love that gave Dante a more profound understanding of the rôle of the Blessed Virgin in the Incarnation and Redemption. *The Divine Comedy* reaches the supreme climax in the *Paradiso*, when Dante "standing at the threshold of Divinity," is made ready for the ineffable Beatific Vision, by the Blessed Virgin, to whom he is presented by St. Bernard. Dante's prayer to her epitomizes the great dogmas set forth in the liturgy of her feasts:

> Virgin mother, daughter of thy Son, lowly and uplifted more than any creature, fixed goal of the eternal counsel, thou art she who didst human nature so ennoble, that its own Maker scorned not to become its making.
>
> In thy womb was lit again the love under whose warmth, in the eternal peace, this flower hath thus unfolded.
>
> Here thou art unto us the meridian torch of love and there below with mortals art a living spring of hope.
>
> Lady, thou art so great and hast such worth, that if there be who would have grace yet betaketh not himself to thee, his longing seeketh to fly without wings.

The incarnational plan, of which the great poet of the Christian ages is vividly aware, is emphasized also by the hierarchical order of the feasts of the Blessed Virgin.

The Church elevates to the rank of Doubles of the First Class, the feasts of the Immaculate Conception, the Annunciation, the Assumption, the three mysteries which bear an essential relationship to the Incarnation. The Immaculate Conception is the dawn which announces the Day of the Incarnation. Mary's sinlessness is her unique privilege, that which made her from the first instant of her life perfect in integrity, the House of Gold, wondrously fitten for union with Divinity. That union was consummated in the mystery of the Incarnation, the greatest event in history, when "standing on the threshold of Divinity," she uttered the *Fiat*, by which the Word "set His tabernacle in the sun," and "He as a Bridegroom cometh forth from His bridechamber." In the Assumption, oldest of her feasts, possibly because it was the most impressive event of her life witnessed by the early Church, the Apostles and disciples had the clearest human evidence of the incarnational plan, a creature taken, body and soul, into heaven. Human minds need sense-borne evidence and it is afforded by the fact of Mary's empty tomb, explainable to those who saw it only by the mystery of God's graciousness to His Mother.

In a sermon on the Annunciation, Saint Thomas dwells on the

* *La Vita Nuova*, translated by G. Rossetti.

silence of Scripture about the Blessed Virgin Mary. "My strong desire hath been," he writes, "to praise Mary, the wonderful and most mighty mother of God, but I have hardly been able to find in the Bible anything in her praise which calleth forth directly her glory and her excellency. . . . She is hardly ever mentioned . . ." It is precisely in this silence that the Scriptures attest Mary's sacrificial character, the selflessness of her intense "interiority"; her utter denudation of the creature. "She kept all these words in her heart . . ." — where she could hear the Trinity. Only once did she burst forth into a *Magnificat*. She had come through the hill country, carrying God. Listening to the Word of the Father, Mary's soul sent forth that élan of love which drew the Spirit to fill her emptiness. And in His fullness, the soul, the Woman Who was Poor, becomes Divine Wisdom.

O Lady of Wisdom, pray for us.

Afternoon Session — October 13

Monsignor Morrison: We are inviting all the venerable Abbots here present to come up to the stage. We also wish to announce a meeting this evening of the Sub-committee on Ways and Means, which is to report tomorrow to us on how to set up a reorganized Liturgical Conference. All organists, choirmasters, musicians, here present, are also invited to attend a meeting in this hall immediately following the afternoon session. Now it is my great pleasure to present as your Chairman of this afternoon one who hardly needs an introduction, since his *Sunday Missal* is so well known: the Reverend Joseph F. Stedman, of Brooklyn, New York.

Chairman: I came here to Chicago in a capacity similar to that of one newly baptized, namely, to "receive," for I wanted to use the opportunity afforded by the very spiritual program here to study, pray, and learn, in lieu of my annual retreat. Imagine my surprise to discover myself listed on the program as chairman of this session. It put me in the position of one who is a "confirmed" apostle rather than a mere learner. Well, I shall do my best to fulfill my assignment.

This afternoon we are to hear about some of the results or effects, on the human side, of those divine realities we have been considering thus far. The concrete application of liturgical principle in parish life, in the country as well as in the city, is our topic for this afternoon, and I know you are all as keenly interested as I am to hear the two speakers. While it is their duty to know something of the subject under consideration, we would like to know something about them, in advance. Well, I can tell you that both are full of apostolic zeal, the first speaker having left his home in the "Isle of Saints" to go to the "City of the Angels," while the second speaker abandoned his native "City of Brotherly Love" for the "Bad Lands" of South Dakota. I present our first speaker, the Reverend Peter T. Hanrahan, pastor of All Souls' Church in Alhambra, California.

THE LITURGICAL REVIVAL IN A CITY PARISH

Rev. P. T. Hanrahan

One of the disadvantages in writing a paper on factual experience in the installation of liturgical practices in a parish is the necessary and frequent use of the personal pronoun. However, for the cause, we must risk this seeming egotism and ask your kind indulgence as we unfold.

It happened this way. Some thirteen years ago the moderator of our clerical conference called on me at St. Columbkill's rectory in Los Angeles and requested that I write a paper on the new liturgical movement. I was puzzled and a little alarmed. I protested, saying that I did not quite know what he wanted. He suggested some current literature on the subject. "Read this matter and then prepare your paper." Thus began the many years of happy experience in developing a love and appreciation for the Hidden Treasure, in focusing attention on the rich inheritance we possess in our official chants and prayers. We knew we possessed these things all the time but, somehow, taking them for granted, we did not properly evaluate their place in the scheme of spiritual development. We shall pass over our five years at St. Columbkill's parish, where much was done to develop liturgical practices. This will avoid duplication in relating experiences; and we have had more time and opportunity in our present field of labor.

Nine years ago we were assigned to our present parish of All Souls in Alhambra. The first pastor was a Benedictine, Father Philip Williams, of happy memory, and we felt sure his spirit would hover over us and be with us in the work we had planned.

Our church was small and inadequate, just a frame structure. There was no organized choir except a lone soprano soloist who played and sang during the late Masses on Sundays. With all the holy zeal of a new convert we proceeded in the work of reformation. Someone whispered *festina lente*, but with the exuberance of youth we impatiently ignored all.

This was mistake number one, we are candid to admit. We have discovered that no matter how right our cause, development must be slow and painful in the beginning. Traditions hallowed by time may not be scornfully thrown out the window, without inviting harmful opposition. The cause may not be gravely injured, but it is considerably impeded. A priest must exercise patience and prudence, and possess a versatility that knows how to make use of the accepted to attain the desired. The people must be convinced that the liturgical movement is not some new-fangled notion of devotion, but rather a return to something that has been obscured by various

understandable causes, and revived again by the saintly Pope Pius X, himself once a parish priest.

Our first efforts were directed to the formation of a parish choir of men and women. We felt that music, being such an important and attractive handmaiden of all liturgies, should be cultivated at once. The migratory character of our Southern California population, together with its great attraction for the out-of-doors, made our work difficult and our progress slow.

Our first liturgical choir did not attract any professional talent whatsoever — thank God! — but consisted of men and women of sincere purpose, humble and docile, and with one single aim, to assist at the liturgical services. They had to be taught from the ground up, most of them; but it is astonishing what can be done with willing, receptive, and humble subjects. The men acted as a *Schola Cantorum*, and sang the Proper surprisingly well; even to the extent of rendering the Introit and Communion in the plainchant melodies. The women sang the Ordinary; and were used later as a sort of "lead-on" to promote congregational participation. They sang in the body of the church to the accompaniment of a little reed organ. Their presence amongst the people and in the vicinity of the sanctuary gave the congregation a consciousness of their active part in the Holy Sacrifice and the other liturgical functions. This choir group was also used as a sort of study club, the starting point for the dissemination of liturgical knowledge. Some belonged who did not sing at all. At every meeting, once a week, we devoted considerable time to an explanation of the structure of the Mass, the part of the laity therein. We translated and interpreted the psalms and hymns they sang; and on the whole, tried to impart a liberal education on the liturgy. This was not merely a study group assembled for the sake of study and appreciation. The members were also urged to carry out the ideals of the movement in practice as contemplated by Pope Pius X. Thus indoctrinated, this little group acted as the cell that helped, by word and example, to elevate the spiritual tone of the whole parish. For five years we personally taught this group, until indifferent health forced us to delegate our choir work to an organist and director.

The formation and training of this group known as the adult choir was by no means the extent of our liturgical program. No effort was spared to "restore all things in Christ" according to opportunity and ability. But the administration of a large parish necessarily restricts the fulfilment of many ideals and dreams. The extent of our program and progress in other endeavors we shall set down in the best order we can.

Naturally the Mass was our first concern. To make the Hidden Treasure better understood, more appreciated, more prayed, so to speak, was our aim. The Seventh and Eighth grades in our parochial school were instructed in the use of the *Daily Missal*. A very definite

program was outlined for the school; and in this we were ably assisted by the Sisters. Our aim was to allow no child to pass through our hands on graduation who did not understand the structure of the Mass, and who could not, with intelligence and ease, follow the Holy Sacrifice with the use of a Missal. The *Missa Recitata* was utilized on occasion by all, but rather as a means to an end; for we have always considered the High Mass as sung by all, to be the ideal of participation.

During the year, on week days, the greater feasts were celebrated with Solemn High Mass, which the children sang. All the liturgical functions were carried out in their entirety and with full solemnity. Thus on the occasion of Candlemas and Rogation days we have our processions and our Solemn High Mass, in which the children and many of our adult people participate. Needless to say we explained these functions the Sunday previous, both from the pulpit, and in our parish bulletin. The people were attracted by these solemn functions, they began to take delight in their religious rites; and incidentally, we observed increasing numbers at daily Mass and Communion. We might remark, in this connection, that there was no urging of the school children whatsoever. Attendance was perfectly free and the children could come or remain away, as they wished. All the other liturgical functions too, in any way connected with the Mass during the year, were carried out with all the solemnity, reverence, and dignity we could muster. Results began to show not only in the growth of real devotion and piety, but in a deepened sense of parochial unity and solidarity that no other spiritual program (we believe) could have accomplished.

As we have already hinted, we use every means at our disposal to press home the ideals of the liturgical reform in general. We miss no opportunity on Sundays to interpret current solemnities and to focus attention on the mystery or the doctrinal truth that our holy Church is commemorating in her liturgy. Our Sunday bulletin has been a medium of this education time after time. Quotations from liturgical authors and current literature that seem opportune and helpful are frequently inserted. Incidentally, our efforts in calling attention to the Mass as the Sacrificial Banquet has resulted in ever increasing numbers at Communion, especially at the early Masses on Sunday, when practically the whole congregation partakes of the sacrificial meal. Communion as part of the Mass is well understood, and the continuity of the rite is not interrupted for the private devotion of thanksgiving until the Mass has ended.

Another very interesting feature of our liturgical program was the sponsoring of two local liturgical concerts in 1936 and 1937; the first, at All Souls' parochial hall, the other at Ramona Convent. Three neighboring parishes participated: St. Stephen's (Monterey Park), All Souls', and St. Therese' (Alhambra). By fortunate circumstance,

the priests in those parishes were specially interested in the liturgy and taught their own choirs. This was a kind of propaganda scheme for the purpose of creating interest in correct liturgical music. The beautiful rendition of a complete Gregorian Mass by the First and Second grade pupils of All Souls' School was the climax of a program that amazed the audience, which showed its approval and pleasure in no uncertain manner. We attempted to demonstrate the beauty and simplicity of plainchant. At the same time we were careful to present other kinds of music, both ancient and modern, which the Church certainly has not forbidden. The transfer of these two neighboring priests — Fr. Louis Buechner and Fr. Andrew, O.D.C., together with other difficulties, forced the temporary suspension of these annual concerts.

No time of the year is richer in possibilities for liturgical progress than Holy Week. Not only are the ceremonies unusual and beautiful; but if properly understood, they give a deep insight into the fundamentals of our faith. Here participation by the laity on a grand scale is possible; and they can get a taste of the faith and fervor of early Christianity. To make use of this golden opportunity, we prepare well the minds of the people beforehand. On Palm Sunday we distribute a specially printed bulletin, of four pages, painstakingly prepared and edited, wherein all the ceremonies of Holy Week are described and explained. In addition to the bulletin, we explain the ceremonies from the pulpit on Sunday, and each evening during *Tenebrae*. We advise them to study their Missal well beforehand. We distribute the Good Friday booklet published by the Pax Press, O'Fallon, Mo., and every member of the crowded church follows and participates in the Good Friday liturgy. Other parishes have followed this custom, omitting the "Three Hours," and instead, celebrating the Mass of the Pre-Sanctified at noon with active participation by the congregation. Holy Saturday has been transformed from a long and weary ceremony, into a delightful service reminiscent almost of early Christian fervor. The people seem to *live* the drama of that day of days; and it would be difficult for us to equal the sound instructional value of the liturgy of Holy Saturday on God's dealings with mankind and the plan of Redemption. Teaching the fundamentals of faith through the liturgy, bringing the people closer to the personal Christ, can be accomplished no better, we have found, than through the opportunity that Holy Week presents.

Incidentally we use the opportunities that Lent affords to teach the congregation the hymns we wish them to sing. During the devotions on the evenings of Sunday, Wednesday, and Friday, for ten minutes or so, we put the congregation through the music, a loud organ helping with the melody until the tune is mastered. Time after time we translate the Latin hymns, until the meaning becomes reasonably familiar. At present we have under preparation a system

of congregational participation in the Way of the Cross for the Fridays of Lent. We have searched all the liturgy for suitable matter, and the results should be interesting and helpful.

We feel that all news of liturgical progress is interesting to this conference, and so we may be pardoned if we describe our parish church. Fortunately the structure could be planned and built according to our ideas. In all our planning we kept in mind liturgical correctness, functional requirements, and artistic beauty. The combination of these principles resulted in a church that not only satisfied the pastor, but satisfied and pleased the congregation as well. We were agreeably astonished at the quickness of the people to recognize fitness and beauty. No attempt was made to break violently with the past, although fundamental changes were made as far as Western churches are concerned. The liturgical ideal of bringing the Mass closer to the people was accomplished by the position of the choir, above; and to the rear, the sanctuary. Also, elevated to almost sanctuary level, the Communion rail surrounds the altar on three sides. The faithful come up to the banquet-table, instead of having the Sacred Host brought down to them. Lastly, the blending of the sanctuary into the body of the church creates an intimate feeling of unity between priest and people. There are no gates or obstructions, no pillars or supporting columns; and the outstanding attraction on entering the church is the altar itself, which by reason of strong color-contrast with its background, stands out in beauty and prominence. The altar is simple in design, representing truly the table of the Last Supper. The two side-chapels are in deep recesses on either side, so as not to detract from the prominence of the main altar. Contrary to the idea that a church should be dark and subdued in light, a clerestory type of construction permits ample illumination without glare.

It is interesting to note that our choir position was discouraged until some weight of authority for the departure from the traditional was forthcoming. Such recognized authorities as the Rev. Gerald Ellard, S.J., the Rev. Edwin Ryan, the Rev. Bartholomew Eustace (now the Most Reverend Bishop of Camden) and Mr. Maurice Lavanoux were consulted, and were unanimous in their praise of our forward steps in church design.

There are many further interesting experiences we have had in our liturgical progress; but respect for time and the endurance of our listeners suggests that we draw this paper to a close. We cannot conclude, however, without a reference of acknowledgment and deep gratitude to our local Archbishop John J. Cantwell, whose attitude of sympathy and encouragement to the liturgical movement in his Archdiocese has been so encouraging to me and others, and whose blessing was sought and gladly given in this present endeavor of mine. Our gratitude goes out to those intrepid souls, too, of the Liturgical Conference, who have coordinated the efforts of many in this

grand annual convention, so that we of the rank and file no longer feel isolated or odd in our efforts.

CHAIRMAN: That the "doctor angelicus" from Los Angeles is also the "doctor mellifluous" by reason of his most pleasing presentation, I am sure you will all agree. His address was as excellent in quality as it was brief in quantity. This should make possible an extended discussion from the floor. Cannot we hear from the Sisters — who are surely our active aides in championing the cause so near and dear?

REV. F. G. WIEBERG (*Perryville, Missouri*): I was very much interested in the splendid paper just read by Father Hanrahan, particularly because it corroborated what I discovered myself some fifteen years ago. The greatest enemy of the liturgy is ignorance. I found it necessary myself to study considerably before I would even dare open my mouth. Then I found it necessary to instruct the Sisters before attempting any work in the schools. But now, since ten years, I have never gone to the altar without having a *Missa Recitata* or a *Missa Cantata*. That is our program for the day. Yet I do wish to emphasize again the necessity of giving proper instruction and beginning with the little ones, as the basis of any parish program of liturgical development. We for instance give daily instructions on the Mass just before Mass, because children are forgetful, and they are likely to forget the little instructions given in school on the same topic. And when you point out, on the spot, that part of the Mass they are going to use in the Missal, they are likely to remember and to profit by that instruction.

It also takes courage to inaugurate these things. Our speaker today had a great deal of courage to do what he did, and I want to congratulate him. I think we all are too fearful of doing the things we see should be done for the greater honor and glory of God, particularly if it seems like a swing away from tradition. We should not be afraid to teach the Mass, the greatest Prayer. But I should like to know how Father Hanrahan taught his people to sing the various hymns during the services.

FATHER HANRAHAN: I can't always tell how I do things. Well, as I said, we have practice with the congregation at certain times. First I tell the organist the particular hymn I want, such as the *Ave Verum*, *Adoro Te*, *O Sacrum Convivium*, or maybe an English hymn with the proper sentiments expressed, and which has, of course, been approved. Then I announce that when I give the signal he must play, and I will sing, the first line. Then I tell the people to repeat it after me. We do the same with each line, bringing out the Latin pronunciation, sufficiently exaggerated, in order to get the people to pronounce correctly. Then the people repeat what they have already sung, with the organ. Maybe the third time they will sing it without the organ. By the way, I also translate the Latin verses as we go along. This helps the people to know what they are singing. I have taught quite a few liturgical hymns, and they are all able to sing them at Benediction and at Forty Hours. The people have also been taught to respond to the Litany

at the Forty Hours. The loud organ brings out the melody. That is my technique.

FATHER WIEBERG: I have no choir at all. The people sing as a congregation, but we still have to select a small group and have rehearsals. But we discourage budding virtuosos, and of course have no soloists. I have found that the people want to sing. They are anxious to do something in liturgical worship, to participate actively in it. We are too afraid and timid. The people are ready and able to respond. Not long ago, I attended a clerical conference where it was said that the people are too ignorant to take part in the liturgy. I deny that. They are intelligent enough, able and willing to take part. Here is a vast field of work in itself: just that in which they are taught to sing and to pray with the Church.

CHAIRMAN: It has been a pleasure to introduce Father Hanrahan, but I hope that he won't mind my saying that it gives me even greater pleasure to introduce the next speaker, because of the primitive conditions under which I know he works. His is truly a "bad land" in the sense of comparison with our city parishes. He has been a pastor since eight days after his ordination, and although the fruits of his labor throughout the years may seem to him comparatively meager, I am sure that with Saint Francis de Sales he still would preach and celebrate the liturgy even if only a single person were present. I present to you the zealous pastor of Sacred Heart Church in Strool, South Dakota, Reverend Bernard E. Shanley.

THE LITURGICAL REVIVAL IN A VILLAGE PARISH

REV. BERNARD E. SHANLEY

WE WERE somewhat bewildered at the invitation extended us of giving a factual account of the advance of the liturgical revival in our little village parish. When first approached, our response was, "There's nothing to report." However, we were assured that no matter how modest, a report would do good, if only "to show people similarly situated how difficult the task is, and how necessary it is to persevere and to accept meager results as a sign of progress." With this thought in mind we have attempted merely an outline of what we have set out to accomplish; because our endeavor is merely a shadow of what can be accomplished in larger parishes, and we have yet a world to conquer.

Before carrying on, it might be well for us to have a look at the village of which we are the Pastor. We are located in what is known as an "inland town," the designation being specially appropriate

since we are some sixty-five miles from the nearest railroad. We are primitive to the last degree, having no conveniences whatever, and deprived of all those things which we had previously known as essential for living. That means we live in what the "City Slickers" call the "Horse and Buggy Days." Oil lamps in place of electricity; the town pump in place of the city water supply; and due to seasonal weather changes we are isolated a good many weeks of the year from too frequent contact with the parishioners.

The population of the village numbers some thirty souls, of which three are Catholic, of which I am *one*, the rest of the parish population being made up of people who live in the surrounding country over a radius of some thirty miles. The territory itself covers approximately fifteen hundred square miles. Throughout this parish we have four churches. The home parish is that of the Sacred Heart; some fifty miles west, the Church of St. Anthony; St. James lies to the south about forty miles; and in the northwest, the parish of St. Eulalia. Each place has Mass twice each month on Sundays, once a week on ferial days, and we alternate on the holy days of obligation, and other feasts throughout the year.

Here then, begins our "mite" for the collection basket of the liturgical revival. The only advantage I have is that I don't believe any one in my parish knows what "liturgical" means. We just tell them that "this is the way to do it." And this we might divide under three headings: (1) the task thus far; (2) hopes for the future; (3) our determination to aspire to greater accomplishments that the people of the Great Plains will know in full vigor and power "The Way, the Truth, and the Life."

We started off our "stewardship" with a solemn consecration of the entire parish to the Sacred Heart, which took place in each Mission at a day-long prayer of Adoration with Exposition of the Blessed Sacrament; each family having the privilege of its own hour, and the pastor taking about five more to make up the deficit. Then through many weeks and months of visiting and travelling throughout the confines of the parish, we contacted each family, and with the members of the household around us, including the Protestant as well as the Catholic parties, we enthroned the Sacred Heart as the "One God, and Father of all the Heads of the family unit, Who is above all, and throughout all, and in us all," hoping by that means, from the start, to unite the two sanctuaries, that of the altar with that of the home, in a bond of indissoluble charity. By joining the feasts of the Church with those of the family, we thought it possible to attain in truth a Divine Ideal which would lead to the triumph of the Christ-life within the confines of our little parish.

In order to make doubly sure of the number of souls under our care, we had two Missions, during which the Missionary Father and the Pastor paid a call at each family residence, bringing many back to the

practice of their religion, whom years of indifference had made cold, and by this means we "prepared the way of the Lord, making straight His paths."

Having made personal contacts with all, we set about to restore the physical appearance of the church; and over a long period of time, mostly because the pastor had to be painter, plumber, etc., we succeeded in bringing to as close a liturgical perfection as was possible, the outward appearance of the church. We also completely renewed the appurtenances of the Holy Sacrifice, from the small linens to the vestments and the altar itself.

Making the Mass the center and the heart of our parochial life, we started out with one full year's series of instructions on the Mass, covering every phase possible. During these times we contented ourselves with using on Greater Feasts only, such as Christmas and Easter, the *Leaflet Missal*. Now, however, we have graduated to its weekly use, and have also supplied all the people with copies of Father Stedman's *Sunday Missal*. It is a source of great pleasure, after five years of work, to have everyone assisting at Mass, following the priest word for word with the Missal; and we are witnessing manifold blessings and graces, both material and spiritual, which are without any doubt accruing to our parish from its corporate offering of the Holy Sacrifice of the Mass.

Along with the knowledge of the Mass, we have tried to bring into clearer focus the sacredness and the meaning of the other Sacraments as well. The reception of the Sacrament of Baptism has also become an "Altar and Home" affair, where the ritual is read both in Latin and English, supplemented with instructions on the meaning of the different ceremonies. After the Baptism proper, we also use the "Blessing of the Infants" as prescribed in the Roman Ritual for the ceremony of Dedication of the Child to our Blessed Lord.

For the Sacrament of Matrimony, when both parties are Catholic, we insist on the Nuptial Mass for which we supply the *Leaflet Missal*, the latter serving also as fitting souvenirs of the great day, not only for the bridal couple, but also for all assisting at the ceremony. At the Nuptial Mass, the entire family of both parties receive the Holy Eucharist with them. We use this occasion also to preach a short instruction on the sacredness of married life and the duties of husband and wife. When it is a mixed marriage, we try to arrange the time in such a way that immediately after the marriage in the rectory, we can have the Catholic party, together with Catholic witnesses and the members of the Catholic family, assist at the Holy Sacrifice of the Mass, with also the objective in mind of making a salutary impression on the mind of the non-Catholic party. (In five years' time we have had twelve marriages, and out of these, in two cases only, both the parties were Catholic. But since these two Catholic marriages took place this year, I think there has been an improvement. . . .)

Every Mass, we insist, should be completed on the part of each individual by the reception of the Holy Eucharist. When we first started, there were a full seven souls assisting at the Holy Sacrifice of the Mass, and after five years, we have a round half a hundred, with 98 per cent of them receiving the Sacraments without fail. I dare say there are few pastors of big city parishes who can claim without hesitancy, that even 90 per cent of their parish receives the Sacrament of Holy Eucharist at least once a week. At the First Communion Mass, we again make it an affair of "Altar and Home," having the children led to the altar rail by their parents, who also receive with them.

We had hoped through the medium of the summer vacation school, to start the children on the Dialogue Mass. But alas, the war, with its consequent rationing of tires and gas, stopped us short. We hope to be able in the future to have, along with the Sisters who teach the children, two Seminarians who will assist in helping to instruct the children in the answering of the Mass prayers; and likewise, to use this summer vacation school as a practise and prelude to bringing the idea of the Dialogue Mass into complete use by the entire parish, so that all will not merely be assisting passively, but actively by reciting the prayers properly following the celebrant.

One other liturgical practise that we have followed out in the "Altar and Home" style is the ritual of Rogation Days. We commence the ceremonies on the Rogation Days proper, but because of distance, it carries long beyond the appointed day, the processions consisting of the priests and the members of the immediate family, proceeding from field to field with Holy Water, blessing each field. This entails a great deal of travelling and time, but the effects on both the crops and the people are well worth the effort. For we took charge here at the height of the dust-bowl-grasshopper plagues; and thank God, each year since then has seen the dust dwindling, and the crops rising, so that this past year has been the best of any so far, and hopes are brighter still for the future.

There are many other little things that might be mentioned, but we started from scratch and we might say that we are still but scratching the surface. Our strength lies not in great activity nor in great accomplishments, but merely in a constant day-to-day effort, trying to do the "common things uncommon well." All told, we can see very visible signs of a return to things spiritual among our people. We can see their faith deepening from the actions of their daily lives, we see a great upswing in the practical piety of the group as a whole; and we know that when we see people coming a distance of twenty-five miles or more each Sunday to Holy Mass, and fasting too, so that they may receive our Divine Savior in Holy Communion; when we see other intrepid ones coming in the dread of a western blizzard, strapped to a horse so that they will arrive safely, we can

be sure that the sacrifice which they make in physical pain, is more than amply rewarded in spiritual joy and strength; and we shall not fear for the future of our little village parish, for when human life is thus established around the "Way, the Truth, and the Life," we know that progress is bound to come no matter how slowly, for "when Christ is with us, no one can be against us."

CHAIRMAN: Well, Father Shanley, you certainly have made many friends here who will be your intercessors before the Triune God, if the response of the audience is any criterion. Wouldn't someone like to come up and express his appreciation for the work this great priest has done?

ABBOT PROCOPIUS NEUZIL (*Lisle, Illinois*): I think we should congratulate Father Shanley on the success of his work in distant South Dakota. Had he come from North Dakota, I would say that the parishioners in his church must come from Russia, because the late Bishop of Bismarck used to say that his best parishioners were those who came from Russia, Germany, and Bohemia. But he comes from South Dakota. I believe that the South Dakota climate must have some special blessings from Almighty God, as the people there have somehow seemed always to have been blessed with special gifts of our holy Faith. His remarks recalled my own missionary labors in that section just fifty years ago. There were, of course, no automobiles or railroads, yet there were people who came, in the month of March, forty miles, to the Mission. This and many similar experiences of mine in this same territory many years ago convince me of the admirable quality of Father Shanley's work, and I congratulate him again.

CHAIRMAN: This has indeed been an engaging contrast: one generation speaking to another. Father Abbot is eighty-two years of age, and Father Shanley only thirty-two.

REV. JUSTIN MULCAHY, C.P. (*Dunkirk, New York*): Surely Father Shanley is following in the footsteps of the great Apostle of Ireland. And Father Stedman's reference to Saint Francis de Sales recalls to my mind a story about a certain Bishop who was to give a talk in a town hall. Because of a heavy rain, others tried to discourage him from giving the talk, but the Bishop replied that even if only one person came he would give the talk. Only one person did show up and that was the daughter of the Jewish manager, but she stayed, later became a Catholic, and is now a Mother Superior of the Trinitarian Sisters.

CHAIRMAN: Is there any one to bridge the gap between youth and old age, and time and eternity?

FATHER FERRI: My words can only be those of deep appreciation. Like Father Stedman, it has been impossible for me to have a regular retreat for two years; so I came to make my retreat here. In listening to the venerable

Abbot concerning the apostolic work of this devoted priest, it gives one a thrill to listen to this heroic man for whom we feel we must pray. In these days of stress, when all seems upset in a changing world, we must gird ourselves in some manner to face the future. I have dreams of gatherings of this sort with the laity, religious and clergy around a common table; with chant not too difficult to learn; with the liturgy a living expanding thing, not a fixed rigid thing, not an archaic survival of the past entirely. We all wait patiently for that day; we all pray for its dawning; as in the meantime we are encouraged to make use of the liturgical techniques brought out so beautifully at this conference.

CHAIRMAN: I have a request that Father Fralick tell us some of his experiences in a village parish.

REV. J. B. FRALICK (*Willard, Ohio*): I scarcely know where to begin. Certainly, I am glad to take this opportunity to tell you how intensely interested I am in the liturgical revival, especially as it relates to parish life. As a young priest, I knew nothing about this whole line of activity, perhaps because, like most seminarians, I had been taught only the rubrics in the liturgy class. This must in no sense be taken as a reflection on the ability and extreme interest of our professors, who had all they could do in teaching the many subjects we had to learn. But mainly I suppose it was because I just never got the right start, although as I look back now, there was in me always a certain interest in these matters, which began to show itself as soon as I became a pastor. I began concentrating more and more on explaining the meaning and importance of the Feasts and Seasons, especially with the children. Around this time too I discovered the *Orate Fratres*, and thus the fact that there was such a thing as the liturgical movement. Then, a little later, a strange thing happened. I had been receiving notices through the mail about the preparations for the first Liturgical Week in Chicago, but paid little attention to them. However, along in September of 1940, it was announced by our Most Reverend Bishop that we could make our annual Retreat privately that year, if we desired. About the same time I saw another announcement about the Week, and was inspired to ask the Bishop if I might combine attendance thereat with my Retreat. He consented — I went, and haven't been the same since!

My present parish is small, in a rural town without a parochial school. But Providence helped me to secure a good substitute for one. Through a timely legacy I was able to secure a suitable residence and maintenance for three Sisters, whom I obtained from the Franciscan Motherhouse in Tiffin to instruct my public school children after hours, care for the sacristy and altar, and perform many other valuable services for the parish. We use in our instructions the *Christ-Life Series in Religion*, and I am glad to say, with very fine results. (And may I remark here, that according to my experience and observation, our only hope is with the children. Very little can be done with the adults.) We have various methods of teaching them, practical as well as theoretical. For instance, at the close of our recent parish Mission, we held a public Baptism of one of their number, with appropriate explanations by the missionary after each ceremony, which illustrated the aim of the Mission very well. Then, to promote a better appreciation of the Christian life among all, as begun in Baptism, I have secured the baptismal

dates of all the children and send in advance a form letter of congratulation to the family. One result of this recently was seen, when a mother called to arrange so that she and her child could go to confession and receive Communion on a *weekday*, as that was the child's baptismal anniversary. In short, like Father Shanley, I cannot lay claim to any great accomplishments, and have suffered much discouragement; but I still am convinced that we must carry on this apostolate, that the blessing of God is surely upon it.

CHAIRMAN: Thank you, Father Fralick. I am sure that you have encouraged us against the disease of discouragement. Now, since our time is up, we will have to conclude this session. I believe Monsignor Morrison has some announcements to make.

MONSIGNOR MORRISON: We have been asked to postpone the meeting of the Committee until tomorrow so that the Sisters can come to it. There will be a Solemn High Mass at nine o'clock tomorrow morning in the Cathedral. Father Abbot Lawrence, will you please give the closing prayer?

(*Prayer*)

(*The meeting was recessed until the following day.*)

THE LITURGICAL REVIVAL IN A CITY PARISH

REV. FRANCIS A. GRESSLE*

THE RENEWAL or reestablishing of parish liturgical life, the change from the old listless and indifferent manner of assisting at Mass, has its difficulties of accomplishment, and will usually meet with considerable opposition, especially when not fully understood. Many of the laity do not wish to be disturbed from their comfortable and "sweet-do-nothing" attitude of assisting at Divine Service. Long accustomed to saying the rosary, or to reciting other prayers and litanies when attending Mass, they find *praying the Mass* a great inconvenience, and some even regard it as a distraction. However, if we are all as priests motivated by the motto of the saintly Pope Pius X, "to reestablish all things in Christ," surely there will eventually be progress in the liturgical revival in our parishes.

The underlying purpose of this paper on "The Liturgical Revival in a City Parish" may be summed up by answering these four questions:

(a) What attempts were made at a liturgical revival?

(b) What methods were used?

* Pastor, St. Elizabeth's Church, Norwood, Ohio. Not given in Chicago.

(c) Did these methods succeed?
(d) What are our plans for the future?

Norwood is a suburban city of some 37,000, contingent to metropolitan Cincinnati. It is a manufacturing city, having three Catholic churches with a Catholic population slightly more than one-fourth of the entire population; however, on the City's Honor Roll (October 9, 1943) of the 2,300 names listed, almost one-half are those of Catholic young men and women from these three parishes, indicating that the Catholic people of Norwood are a loyal and patriotic citizenry. The parish of St. Elizabeth has contributed to date 420 names; during the fifty years of its existence has also given eleven priests and forty nuns to the service of God and religion. These facts are mentioned to give the reader some idea of the composition of the parish.

The people of St. Elizabeth's parish, like those of many other parishes, are faithfully frequent in receiving the Sacraments, but deplorably silent in their pews. It is about the average large-city parish, made up of some 900 families. There is nothing extraordinary about it, either in the composition of its members, or in the structure of its sacred edifice. It also has, like every city parish today, a floating membership, who bring with them a certain determined reluctance to fit in, or to observe any regulations laid down for the more orderly and devout observance of Divine Service. These transients often oppose any suggestions for the observance of the liturgy, because "back home we did not pray that way," and hence are often a real hindrance to the liturgical revival. We mention these few facts so that those who read may understand that St. Elizabeth's is just like many another city parish, with its innocent lambs, its white, black, and colorless sheep, its good, bad, and indifferent parishioners.

Like many other priests, we were quite anxious to make the liturgy the outstanding feature in our parish life that it should be, and the first step in this liturgical revival was to plan and arrange a proper liturgical setting for the correct and proper exercise of all liturgical functions.

Our attention was first drawn to the altar and tabernacle, the home of Christ, our Savior, in the Living Parish. Eventually we transformed it from a Gothic altar in a Romanesque-Byzantine church (by simply cutting off the top), into a simple functional altar with dossal, riddles, and tester, on which was mounted a rubrical tabernacle. Now the walls of the sanctuary needed some treatment, and they were transformed from a cold imitation cracked marble to dark walnut panels, each panel surmounted with the coat of arms of the Apostles, the reigning Pontiff, and the Most Rev. Archbishop, in polychrome. The floor, a cracked, bulging terrazza, was replaced by a hardwood maple two-toned block floor. The communion rail, the people's table of the Lord, was replaced by a simple

wrought iron rail and lowered to church-floor level. Now five lace-like wrought iron lamps were hung in the sanctuary, in the vain hope of forcing the abominable votive light stands to be discarded. Finally, an imported specially designed Rood of Christ the King with the *corpus* vested in red, was suspended over the front edge of the sanctuary. Then came a drive for new vestments, and complete sets of vestments in all the liturgical colors were the result of this drive. Finally, under the direction of the Married Ladies Sodality, another drive netted enough gold to present to the church two chalices (one a replica of the famous St. Remy), three ciboria, and a monstrance fashioned after the cross of Cong. The interest of the entire parish was now aroused, for donations were now made for all the above improvements without using one penny from the parish treasury. The people were pleased with the transformation of their Holy of Holies, and many were heard to say that it was now easy to pray in "our church."

The last step, and perhaps the most important one, was to train the acolytes and altar boys in the proper reverence, decorum, and rubrices while serving at the altar; so that thus they would give edification to the faithful, and impress upon them the august solemnity of the Holy Sacrifice. When all this was well accomplished, we decided that the time had come to take steps toward seeking some vocal expression from the laity in our liturgical functions.

Advent was selected as the most appropriate season of the Church year to begin our liturgical revival, by celebrating the Sacred Mysteries in as true and correct a liturgical form as possible. An announcement in the pulpit, and an explanation in the Parish Bulletin, informed the people that every Sunday during Advent, Solemn High Mass would be sung; that the ministers would be vested in the folded chasubles; and the meaning of these sacred vestments were explained. The choir was trained to sing *a capella*. The Sunday High Masses in Advent were crowded with the faithful.

On the Ember Wednesday in Advent, an Offertory procession was arranged, in which the school children brought neatly wrapped gifts of food, Christmas gifts for the poor, to the communion rail. After Mass these gifts were blessed and then given to the Conference of the St. Vincent de Paul Society. Now many adults walk in this procession and bring their gifts for the poor to the communion rail each year.

Christmas and its holidays were also observed in a true liturgical manner with Solemn High Masses. At Epiphany, chalk and incense were blessed, and their use explained. The chalk was distributed to the children and all adults at Mass, to carry home and mark the doors of their homes with the letters of the three holy Kings; the children brought the chalk back to school the next day.

The Feast of the Purification, Candlemas, was observed in a solemn manner, first the blessing and distribution of candles, then

the procession followed by a Solemn Mass. In all liturgical processions the laity participate, those selected to lead being the officers of the various parish societies.

On Ash Wednesday the liturgy was again solemnly celebrated, the ashes blessed and distributed before the Solemn Mass, at which the school children sang the Mass without organ accompaniment. At all ferial High Masses during Lent and Advent, the school children sing the Mass without the organ.

The Forty Hours Devotion came during Lent and was solemnly observed, with the laity again participating in the procession, during which only Latin hymns were sung; the Mass for Peace was solemnly sung on the side altar, and the closing was again made as solemn as the liturgy prescribes. On the Sundays of Lent, the parochial High Mass was always a Solemn Mass with the ministers in folded chasubles and the choir *a capella.*

Palm Sunday and the three Greater Days were solemnly observed. The Procession on Palm Sunday had its delegation of the laity carrying blessed palms; on Maunday Thursday, the men kept the night vigil until early Good Friday, when the women of the parish continued the adoration; the Mass of the Presanctified was held at noon, followed by the "Desolata" devotion of the Sorrowful Mother. The *Tenebrae* was recited in English alternately, from the Epistle and Gospel sides of the church. We had some misgivings about the recitation of the *Tenebrae*, but the congregation liked this participation and readily recited the psalms. The people expressed their appreciation for all these solemn services by attending the Sunday Solemn High Mass in ever increasing numbers.

Now that the people began to appreciate the beauty and the holiness of the liturgy in solemn action, the question arose; how to get them to participate in a more complete manner? The Sunday noon Mass appealed to us as the logical place to begin; for it was certainly obvious that those attending were comparatively less attentive and not specially prayerful. A prayer card was devised, which contained the essential prayers for praying the Mass, interspersed with hymns. A priest led the people in their prayers; at first it met with some opposition, but now all use the card and follow along with much devotion in praying and singing. It is not truly a *Missa Recitata* but it is an improvement, and it is devotional, since the people are no longer silent and passive, but articulate and active. At the children's Mass on Sundays, a closer following of the Missal prayers is observed, since the children can be trained to follow more exactly the ordinary prayers of the Mass.

The children have been trained to sing the High Mass on week days; and we are happy to state that the Requiem Masses are few indeed at which the children sing. The children know a number of Masses for the feasts and ferial days, and sing them remarkably

well; all the Propers are, however, chanted by the organist. During the past vacation, when the number of children attending the morning High Mass was quite small, the people present sang the entire Mass. Now, on Sundays, the congregation sing the Gloria and Credo always, and quite often the Kyrie, the Sanctus and the Agnus Dei, also the responses; and at the Offertory after the chanted Anthem, a Latin hymn is sung by the people. All the Propers are sung by the choir.

During the school year, the children and all adults attending sing the Vespers of the Blessed Virgin every Sunday. The evening devotions are always sung by the congregation, and not by the choir.

The following Ritual Blessings were observed, in order to make the laity more conscious of their beneficent effects:

(a) Chalk
(b) Incense
(c) Easter eggs
(d) Herbs
(e) Flowers
(f) Children

The Nuptial High Mass and the Funeral Requiem High Mass were celebrated according to the rubrics of the Missal, as solemnly as possible, so that many remarked that they would like to be "married and buried" at St. Elizabeth's.

What methods were used to encourage the people to participate more fully in the sacred liturgy? The liturgy as such was explained at the monthly meetings of the parish societies; in the pulpit announcements, the feast days and the liturgical seasons were explained; also sermons were frequently given on participation in the Mass, stressing its significance as corporate action, a communal act of worship.

The Parish Bulletin, a liturgical leaflet issued weekly, is another source for conveying liturgical information to the parishioners. The Sunday Mass is explained each week under the caption, "This Week with Christ," or "Live with the Church." "How to Use Your Daily Missal" is the *ordo* in English for the laity; then there is the Calendar for the week, giving all the saints' days with a word or two of instruction; and there are also daily Bible Readings, besides the announcements of all marriages, baptisms, and deaths, in a Catholic and Christian manner.

What are our plans for the future? How shall we induce a still more general participation in the liturgy? We should like to have every member attending Mass either to sing or pray the Mass, and toward that end we shall continue to work; also to have all receive Holy Communion during Mass. We are happy to state that the number receiving Holy Communion before Mass is almost negligible. We are encouraging the use of the *Daily Missal*, and it is now on the

book list for the school children of the upper grades. We are now beginning to propagandize the recitation of one or the other of the "Little Hours" of the Divine Office. Then, too, we are beginning to urge the people to form a League of Adorers before the Tabernacle, and also a League for Daily Mass. In every home we encourage the building of a family altar where family prayers may be said, and for this month of October, two hundred families have promised to recite the rosary daily in their family circle, hoping thereby that it will aid in making all the members of the family more liturgically minded.

In conclusion, we wish to inform our readers that we have to date, as a parish, only scratched the surface; although we are consoled in being able to observe some little progress in the liturgical revival at St. Elizabeth's. And since ours is not an extraordinary but just a typical American city parish, perhaps it is still another encouraging indication of what the future holds in store for the liturgical revival as a whole in this country. Surely we are witnessing on every side, signs of an awakened interest that are full of blessed promise, and that bring appreciably nearer the realization of the goal set before us by Pope Pius X: *to restore all things in Jesus Christ.* So be it!

Third Day

Topic: "Sacrifice and Society"

Morning Session — October 14

The Reverend Paul Hanley Furfey of the Catholic University in Washington, D. C., Chairman of the morning session, called the meeting to order. The meeting was opened with prayer led by Abbot Paul Nahlen of New Subiaco Abbey in Arkansas.

(*Prayer*)

Chairman: The subject of today's session is one that may surprise many people. "Sacrifice and Society" we read on the program. What in the world has sacrifice to do with society, and particularly liturgical sacrifice? The very fact that a question like that might easily be asked by many today is in itself a symptom of the sad condition that the world has reached, knowing not the need of sacrifice. It is true that the individual, aroused by propaganda, may be made to make sacrifices, even heroic sacrifices, but the so-called unheroic sacrifices, requiring us to do little duties superbly well, is the thing we have forgotten. Consider how in many American elections not more than one-half of the voters exercise their liberty of franchise.

Why do we have a race problem? It is because the white class, enjoying certain advantages, hesitates to make the necessary sacrifices to share them with the colored race. Why do we have a rural problem? Why a labor problem? Because there is a sharp division between the "have's" and the "have not's." Why do we have tragic international problems? Isn't it because nations are selfish, and because, fired with ambition to dominate other nations, they refuse to share what they have? The peace of the world has been uprooted through this same spirit of international selfishness, or more simply, through the lack of the spirit of sacrifice. Certainly then, the idea of sacrifice is necessary if the modern world is to solve its social problems.

Now, the bearing Catholic liturgy has upon this spirit of sacrifice as applied to social problems, will be explained to you by the two distinguished prelates whom I am pleased to introduce to you this morning. Looking again at the program it seems illogical that a Chairman who is a simple priest, should have been summoned all the way from the East to introduce two monsignori so well known in this diocese, Monsignor Hillenbrand and Monsignor Morrison. The former is certainly one who has spoken and written with profound eloquence about the liturgy and its manifold applications. He seems to have clearly grasped the connection between the liturgy that is celebrated within the church, and the great world without its doors. So whoever arranged this program made a perfect choice in asking Monsignor Hillenbrand to treat the subject assigned to him. May I present the Very Reverend Monsignor Reynold Hillenbrand, Rector of St. Mary of the Lake Seminary, Mundelein, Illinois.

THE SPIRIT OF SACRIFICE IN CHRISTIAN SOCIETY

Statement of Principle

V. Rev. Msgr. Reynold Hillenbrand

Everything in the liturgy begins with the Mass. Need I remind you that it is Christ's death? And the death of Christ was redemption, was the restoration of the divine life, was the central act of history, of human living. It was the great act of worship of the race because it was the infinite act of the worship of Christ, its Chief Member. All really good things stem from it. Without it the history of men would be an unredeemed tragedy. We would be creatures having life, but having lost the life that counts, the very life of God Himself, for the important thing is not that we are, but that, being, we share the divine life.

This is true, luminously true: that Christ's death endures, is still in the world. And it is certainly true, but not with equal clarity, that the great Act, which is Christ's Sacrifice, is linked up with the large afflicting problems of society, a de-christianized society, which has resulted in deep-seated injustices for large groups of our people, about some of whom you will hear today: colored people, rural people, laboring people.

The analysis of what afflicts us, afflicts society, and that is all of us as a group, was made a long time ago by a master intellect, Leo XIII. No one who ever saw him forgot him: tall, gaunt, his face emaciated, his eyes deep-sunk, incredibly searching. He had done so much for the prestige of the Church. You need only to recall two incidents to realize it. Pius IX had asked to be buried in the Church of Saint Laurence Outside the Walls so that he would be close to the poor of the city and the papal zouaves who had defended him. The large cemetery of Rome is nearby. As his funeral cortege moved from the Vatican Palace through the streets of Rome, the people attempted to pitch his body into the waters of the Tiber. This poor Pontiff found no quiet even in the sanctity of death. Now contrast that with the incident just a few weeks ago when the church of Saint Laurence was struck by American aviators in the first air-raid. Pius XII hastened to the scene, to his people, when the all-clear signal sounded. They welcomed him with such acclaim and they so thronged about him that his automobile was damaged and he had to go back to the Vatican in another. The difference in the attitude of the people, embodied in those two incidents, was largely brought about by Leo XIII, who raised the Church high in the esteem of men. His analysis, I say, was profound. It dealt with the Christian state, the family of nations, slavery, marriage, and labor, which conspicu-

ously caught up the subjects of today's conferences — race (insofar as economic), land, industry. So we had the analysis, often with the pointing of a stern finger, often with the threat of overhanging doom (as indeed we are now overtaken by the worst phase of that foretokened doom, war), often with a pleading that was infinitely poignant because it was so fatherly.

But that analysis waited upon something more, a clear, insistent call at a more providential moment. It waited the uttering of a remarkable sentence after Leo XIII had gone, a sentence uttered by Pius X, a sentence simple, deep as the man himself (a sentence, the fortieth anniversary of which we celebrate next month): "*The primary and indispensable source of the true Christian spirit is the active participation of the laity in the sacred mysteries.*"

To bring the *Christian* spirit, the spirit of *Christ*, literally to bring Christ into every phase of life, into all human relationships, which are social relationships, that is the problem. And the primary fount, the indispensable fount of that spirit, is what? It is what it must be, the sacred mysteries, the SACRIFICE, the death of Christ renewed, contemporized, brought to our generation.

Note that Pius X did not say merely "the sacred mysteries" but the "active participation of the lay people." They must be brought not only in contact with but into active participation if the sacred mysteries are to engender the Christian spirit in them, and through them into all human relations, and into all human institutions.

This call for active participation leads directly to a great truth, the characteristic truth of our day. We have been witnessing something altogether extraordinary. That is the reemphasis on Christ living in the world today, on the Whole Christ, on the Mystical Body. From the first feeble flutings at the turn of the century, there has been a crescendo growing in power which has now, thank Christ, climaxed in the new encyclical which bears the title of the majestic doctrine itself.

The story has been an arresting one. You will find a sketch of it in a collected bibliography of magazine articles on the Mystical Body in the issue of *Theological Studies* for May, 1942. In 1897 and 1898, there were two sermons on the Mystical Body in the supplement to the *L'Ami du Clergé*. Just as the century began, in 1900, the first real article appeared. Happily it was by Father Prat; and even more happily, it was called "The Master Idea of the Theology of St. Paul."

The first decade, one of uneasy world peace, and the second decade, that of the first World War, saw the number of articles mounting. The doctrine was beginning to take hold of minds everywhere.

But in 1920, the remarkable happened. The growth of the literature was astonishing. No one has yet laid a diagnosing finger on the reason, and probably it is to be sought only in the breath of the Holy

Ghost. At any rate, from 1920 to 1925, twenty times as much was written as in the twenty years previous. Considerable as that output was, it was doubled from 1925 to 1930; and from 1930 to 1935, it was again more than doubled. The increase was unabated until 1937, after which, though it continued, it was not at the same phenomenal rate.

I have heard Pius XI quoted directly as having said that he had in mind to write the encyclical on the Mystical Body. Pius XII has now given it to us as his masterpiece, one of the great encyclicals of all time; not only because it matches the needs of our day, not only because it is so full of satisfying answers, is so rich in promise, but because of its sheer doctrinal importance. It is, simply, an encyclical on *Christ*, the *Total Christ:* Head and Members, Christ in the world today.

The doctrine did respond to the claims of our time, and that is why, at God's inspiration, it emerged from partial eclipse to brilliant clarity in our day. The evil heritage that has been bequeathed us (it is now wearisome but necessary to repeat) is the over-emphasis on ourselves to the disregard of others. The Popes call it individualism, and the historians do, too. I use the word because they did. The word is unimportant. The evil itself is tragically important. No matter, this morning, what its origin. The fact that it exists is abundantly clear, and unfortunately it has invaded every province of life, even though we are uncritically unaware of it. We see it in school life where there is no sense of oneness between the teachers and students and among the students themselves; in family life, even among Catholics, where each member goes his individual way; in social life, with its anti-racial bias against Mexican, Negro, Japanese, and Jew; in political life, with its spoils politics, its unquestioned devices, its enrichment from public moneys; in economic life, with its "free enterprise," its "rugged individualism" (the classic, inaccurate phrases), its concentrated lodging of economic control in the hands of a few, its anti-unionism on the part of employers and its non-support of unions on the part of employees; in international life, with its tariff barriers, its hoarding of natural resources, its artificial restriction of production, its incredible folly of isolationism and the consequent inability to create international institutions without which we are foredoomed to war.

This evil of individualism is disastrously clear. You and I have it, so difficult is it to be untouched by our times. Regrettably, it has even invaded the sacred sanctuary of the spirit. Men are individualists in their spiritual lives. For one thing, they are prone to regard attendance at Mass as something individual between themselves and Christ, and are unaware of the corporate nature of the Sacrifice.

Against all this, the doctrine of the Mystical Body has emerged. It stresses our oneness, our corporateness, our living, organic wholeness in Christ, Who is our Head, and consequently it stresses our

absolute need of acting together. It is the specific remedy of our times.

And it is at Mass that we learn our oneness: at the sacred mysteries, the Sacrifice, the great corporate act of the Mystical Body. For the Mass is Christ and all His members sacrificing, joined in the greatest of actions, giving God the Father the most exalted worship. This sense of our oneness and corporateness realized at the supreme moment of life, the moment of Sacrifice, must be brought into every phase of life. We are one at the altar, doing the greatest of actions together; we must sense our oneness at all other times, in all other relations of our lives.

This corporate action is embodied in every part of the Mass. In the *Offertory*, for sacrifice in its basic sense, as you have heard, means the giving of a gift at an altar — a gift which symbolizes the giving of ourselves to God, Who IS, Who MUST BE, the great, good God. We no longer have any choice of the gift. Christ determined it once and for all, bread and wine. And though we no longer carry our gifts to the altar, the bread and wine in the hands of the priest are our common gift, which symbolizes us all. All are merged in a common giving.

It is embodied in the *Consecration*, the supreme moment of corporate effort, the common sacrificial action with Christ — He renewing His infinite Sacrifice, we active with Him. If Christ had left our sacrificing at bread and wine only, well and good, but He has caught up our paltry gift — bread and wine and ourselves — in the great gift of Himself to the Father which is the renewal of His death. We shall never learn that we are one, if not at this unique instance of it, the Consecration of the Mass. Pius XII has said it beautifully in the new encyclical:

> Through the Eucharistic Sacrifice Christ our Lord wished to give special evidence to the faithful *of our union among ourselves and with our Divine Head*, marvelous as it is and beyond all praise. For here the sacred ministers act in the person not only of our Saviour but of *the whole Mystical Body and of every one of the faithful.* In this act of sacrifice through the hands of the priest, whose word alone has brought the Immaculate Lamb to be present on the altar, the faithful themselves with *one desire* and *one prayer* offer It to the Eternal Father, — the most acceptable Victim of praise and propitiation for the Church's universal needs. And just as the divine Redeemer, dying on the Cross, offered Himself as Head of the whole human race to the Eternal Father, so "*in this pure oblation*" (the Mass) He offers not only Himself as Head of the Church to the heavenly Father, *but in Himself His mystical members as well.* He embraces them all, even the weak and ailing ones, in the tenderest love of His Heart." *

Even the weak and ailing ones! We shall consider some of those today — the racially despised, the economically distraught.

* Pius XII, *Mystici Corporis*, par. 81. Italics and parenthesis are mine.

It is embodied in the *Communion*. This is the acid test. Too often we regard Communion as something individual, as our individual commerce with God. Yet St. Paul says, "because the bread is one, we though many are one body, all of us who partake of the one bread." * One Body (the flesh of Christ), one Body (the total Christ). We eat one physical Body, we are one Mystical Body. The very word Communion in the ancient Church meant not so much our *union with Christ*, as our *union with one another*. And so many other things conspire to emphasize our acting together at Communion time. We *eat* together, and this is such a beautiful human token of our unity. Just see how much eating together contributes to the unity of a family. Certainly when we wish to express our oneness, we quite naturally arrange a luncheon or a dinner. Add to this, that at Communion we eat the same food, we eat identical food, One Bread, as Saint Paul puts it. And what food this is! The flesh of Him Who is Head of the Body, the one Christ, in Whom we are all one. In His coming He not only symbolizes our unity, He deepens it, for our unity is based upon God the Holy Ghost, Who is the soul of the Mystical Body, and upon the gift of the Holy Spirit, our sharing in the divine life. In His coming He intensifies our divine life. We are at the moment of Communion closer together than ever we were before, and we shall all be forever more divinely kin because we ate of this one Bread.

So never are poor human beings more active together than at Mass, never closer together than at Mass. They are possessed at the altar of a living unity — unearthly, stronger than death.

Now is it not true that this sense of oneness, of corporateness must be brought into our whole day, into our whole life? For sacrifice, the Mass, means giving ourselves completely, giving our whole lives, our whole day. It would be illogic and folly then to think, or to act, as if our oneness was confined to the few moments of Mass. It would be, indeed, for sacrifice means giving ourselves as we are — and we are *one with others*.

On the other hand, one evil breeds another. The threat of the future is the reaction against individualism. What men will not do together of themselves, they will be forced to do. This, of course, is an over-simplification, but the basic analysis is true. Something is sweeping over the world. What has happened in Russia and in Germany is a tragic and frightening witness to what pass people can come. The war, let us hope in God, will arrest the progress, but Pius XI said that no nation should congratulate itself upon being immune. Collectivism is the threat of the future. That is why it is soberingly important to cure the blight of individualism on every level of life with a strong sense of our corporateness. The individualist, for all his good faith, is father to a collectivist generation. The

* 1 Cor. x, 17.

man who cloaks injustice under the plea of free enterprise is a mental brother to the Soviet commissar and the Nazi gauleiter. The Christian, having learned at the altar to act in concert with his fellows, writes an end to the past and is the guarantee for times to come. He heals the ailments of our time: medicinally, those of the individualist past; preventively, those of the collectivist future, the symptoms of which are all too plain in the world at large.

Against collectivism stands the Mass, the Sacrifice of the whole Mystical Body, which emphasizes the unimaginable worth of each man. For each man is at the altar (or is destined to be) a sharer in the very life of God, as a member of Christ Mystic, as graced with a participation in Christ's priesthood, as fed with the flesh of Christ. So sacred is he. He must not be submerged. And because he is sacred, his rights — his enabling instruments — are sacred and must be respected.

But let me hasten to point out that the individualist has this lesson to learn at the altar as well as the collectivist. The individualist has not seen the sacredness of others. He has trampled the rights of others, has ridden rough-shod over them. In this he is little different from the collectivist and has given him an example, much too imitable.

No wonder Pius XII says, "Back to altars." That little phrase, spoken in a peace message to the world, might well become a rallying cry to us.

> "In view of the greatness of the disaster which has overtaken mankind . . . there can be only one solution: back to the altars from which innumerable generations of our faithful ancestors received the moral power to master their life's task." *

Back to the altars: to Christ, the Redemption, the Death renewed, the Sacrifice of the whole Christ, the sons of God sacrificing together with the Son of God.

Back to the altars and learn. Why? In the Mystical Body you share the priesthood of Christ, as Saint Thomas tells us, through the seals of Baptism and Confirmation. You offer with Christ. You are active with Him. Never, in fact, are you as active. Never are your lives vaulted to a higher level than at this close association with Christ's high-priestly act.

You stand, therefore, with Him at the renewal of the Sacrifice which is our Redemption. But it is not enough just to sacrifice with Christ. You must bring the fruits of the Redemption to others. And among those fruits, you must bring justice and charity into all human relationships, into all corners of life, even the corners dark with injustice and ill-will. The Mass is the supreme act of justice, for it appeases, infinitely, the just claims of the Father upon us. The Mass

* Pius XII, Peace Message, Christmas 1941, in *Principles for Peace*, No. 1752.

is the supreme act of charity, for Christ loved us and delivered himself for us; Christ loved us and continues to offer Himself to the Father for us.

I say, it is not enough merely to sacrifice, unimaginably wonderful as that is. Just as Christ did not wish only to die but wished the effects of His death to be brought to men, so we cannot be content merely to share in the renewal of His death but must bring the effects of it to men — into all of life, into all social relationships. To the negro, therefore, who cannot find employment, whose housing is cruelly overcrowded, who cannot enter a Catholic school. To the share-cropper who, in the phrase of Pius XI, has no hope of ever obtaining a share in the land. To the workers who earn too little to rise from their proletarian condition to the security of owning property. To the dispossessed laboring masses of the empire-colonies and of the Far East, whose groans (again in the language of the Pope) mount to Heaven. As a case in point, the average industrial wage in India is only sixty dollars a year, which we need to remember after the war. We must bring the effects of the altar to them. Christ died for all; all are the beneficiaries of His justice and charity. We sacrifice with Christ; all must be the beneficiaries of justice and charity at our hands.

We can ill afford to lose sight of the fact that the liturgy is our great teacher. Pius XI told us that nearly twenty years ago when he gave us the superlative feast of Christ the King. The feasts — embodying Christ's redeeming life — recur year in, year out. Surpassing all learned treatises, they are meant for the unlearned as well as the learned, they touch the heart as well as the mind, they go over into flesh and blood. The liturgy teaches. That is why the laity should have the text. That is why priests must say the Mass with deliberation (if an hour and a half is necessary on Sundays, let us give Mass that much time), so that the people can learn from this unsurpassed source, the life-giving word of the Mystical Christ.

There is a superb example in our time of what the liturgy can do for people. These people are found in Catholic Action — in its true papal sense of a distinct organization, which is specialized according to age, sex, vocation; and which by definition is a participation of the laity in the apostolate of the hierarchy. That organization has been found in many parts of the world, like the Jocists in Europe. It transformed young people and is transforming them, even in this country, thank God. These young workers, students, farmers, sailors, drew their inspiration and their strength from the altar. They quickly learned that active participation was the first and indispensable source of their spirit, the spirit of Christ. They brought the altar into their lives. Each morning they were active in the Great Action; all day they were continuously active in Catholic Action. They felt driven, by the logic of their participation in the Mass, to bring Christ and His Redemption into their environments — the home,

the classroom, the shop, the fields, the ships, even the stock-markets.

The time has come in this country when we must have the specialized apostles created by Catholic Action, for without them it would be a miracle — a miracle one cannot ask of God — says Pius XI, if any practical results or true success were obtained in the work of restoring society.

The second link to altar is drawn from the fact that we sacrifice as members of Christ's Mystical Body. The Mass is the sacrifice of the *whole* Body. We must be interested in that Body. Nothing is more glorious than the Total Christ — the world-embracing Body, composed of Christ and His own, living, growing. We are driven to increase it. Pius XI said it beautifully:

> "In fact, every Christian conscious of his dignity and responsibility as a son of the Church and a member of the Mystical Body of Christ — so we being many, are one body in Christ, and every one members one of another (Romans xii, 5) — cannot do less than recognize that between the members of this Body there must exist a reciprocal communication of life and solidarity of interests.
>
> "Hence the duty of each with regard to the life and growth of the whole organism in building up the Body of Christ; hence the effective contribution too of each member toward the glorification of the Head and of His Mystical Body.
>
> "These principles are clear and simple; but how comforting are the deductions to be made from them! how inviting the lines of action opened for many souls!" *

And Pius XII in the new encyclical reinforces it:

> "We desire that all, who claim the Church as their mother, should seriously consider that not only the sacred ministers and those who have consecrated themselves to God in religious life, but the other members as well of the mystical Body of Jesus Christ have the obligation of working hard and constantly for the upbuilding and increase of this Body." †

Here may I say parenthetically that we must not regard the Mystical Body or any other doctrine as a sole solution of our social problems. For just social relationships, we need rebuilding of institutions as well as the renewal of man's spirit. We need, for example, the labor unions as a step towards an organic economic life — the "occupational group system" — envisioned by Pius XI. We need cooperatives. We need world institutions to make the coming peace durable. Any vision of the task confronting us which does not include both institutional remedies and spiritual remedies must fail. That is precisely the reason why we who are interested in the liturgy must take the full view. Our interests must be as wide as the Popes'. It is unintelligible that a man deeply interested in the liturgy would be uninterested in labor, in the land problem, in the racial problem, in the problem of organized, specialized apostles, which is Catholic

* Pius XI, *On the Religious Situation in Mexico* (*Firmissimam Constantiam*), N.C.W.C. edition, p. 7.

† Pius XII, *Mystici Corporis*, par. 96.

Action. What is really appalling is to hear someone scout an interest in these concerns of the Mystic Christ as matters of no consequence.

The Mystical Body, therefore, is not an institutional remedy but a religious one. At the same time it provides the impulse to erect the social institutions without which our efforts will be unavailing. The Mystical Body supplies the compelling reason, the driving force to set things right. The Body is one, a living Whole. What one group suffers, all suffer — whether that be the politically enslaved in the South Seas, the economically exploited in Bolivia, the starving in China, the racially disenfranchised at home. We must see Christ in all His members, and at the same time remember all men are destined to be His members. We must have a deep, intimate, living conviction of it. And we will acquire that conviction at Mass, where we are one at Sacrifice!

Bad social relations devastate the Mystical Body because they produce corrupting, degrading, dechristianized environments. Slums, neighborhood race prejudice, widespread farm tenancy, insufficient income, war — all these take a disturbing toll on men's souls. They interfere with the tranquillity and security which for the generality of men are necessary for a good life, let alone a devout life.

Never do we do more to build up the Body than at Mass. But we must carry the redemptive, sanctifying action participated in at Mass, forward into our living, so that Christ Mystic will be vigorous in our time.

We may fail. Does that mean that the Mystical Body will not reach the eventual beauty, the full stature, it is designed, in the mind of God, to have? It cannot mean that. Nothing that men can do can frustrate the designs of God. The Body will grow to full beauty. But it does mean that our generation will not be represented in it as it should. If we fail, God will raise up other members at other times so that those things wanting in the Body will be filled in. But this generation will not be in the Body as it should — these men who walk the earth with us, these men who breathe the air with us, these men, brothers in the flesh to us and to Christ. We may fail them. Please Christ, we shall not fail them, but shall draw them into the living wonders of His Mystic Self.

CHAIRMAN: Thank you, Monsignor Hillenbrand. His paper is now open for discussion.

FATHER CURRAN: I simply want to register my own feeling that the paper of Monsignor Hillenbrand was well worth the long journey I made from Nova Scotia to Chicago to attend this meeting. For a long time I had been hoping that through the prayers being offered by many all over the world, the day would come when an encyclical such as this would be written. In

fact, many years ago, I even prepared a draft which my Bishop submitted to Pius XI, which was a plea that such an encyclical might be written. When my Bishop placed it on the table before the Pope, the latter said that he had received many such requests already. So we should now pray for all the members of the Mystical Body of Christ, whether they be friends or enemies, whether they be joined with us in battle or against us, especially at Holy Mass, that all may be brought into closer unity with one another under Christ, our High Priest and Head.

CHAIRMAN: Are there any others who wish to speak? Hearing no response, it does seem as though the speaker explained his subject so well that no further discussion is necessary. Consequently, we shall proceed to our next topic.

I am sure that all of us are very much encouraged and inspired because of the representative attendance at this year's Liturgical Week. According to the program, this was supposed to be a "token" meeting but it turned out to be quite a "regular" one after all. Now, among the individuals to whom we owe a great deal for having had faith and courage enough to plan a Liturgical Week this year, certainly not the least important is the next speaker. He has shown his courage and faith by standing firmly and squarely behind this meeting, offering the use of his facilities for carrying it out, with splendid generosity. And he has also consented to speak on a highly controversial subject, although I am quite sure he realizes this, and even suspect that he glories in it. He just told me that he hoped many in the audience would disagree with him, so let's not disappoint him. It is my pleasure to introduce to you one who really needs no introduction (but perhaps all of you do not know all his titles), the Right Reverend Monsignor Joseph P. Morrison, Rector of the Cathedral of the Holy Name, Chairman of the Advisory Committee of this Liturgical Week.

THE SPIRIT OF SACRIFICE IN CHRISTIAN SOCIETY

The Racial Problem

RT. REV. MSGR. JOSEPH P. MORRISON

AS AN introduction to this paper on the Racial Problem I have chosen two texts which are well known to you, one from the New Testament, and the other from the Declaration of Independence. We read in Matt. xxii, 34–35, that one day, a Doctor of the Law questioned Christ saying:

> "Master, which is the great commandment of the law?" And Jesus answered: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind, and with all thy strength. This is the greatest and the first commandment. And the second is like to it: thou shalt love thy neighbor as thyself."

In the second paragraph of the Declaration of Independence we find this statement:

> We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.

The war has served to bring the question of race differences into the focus of our attention much more clearly than we have had to view it in recent years, and since it began, we have had what were called by the newspapers "race riots" in at least three cities. In the month of June, Los Angeles had the famous Zoot-Suit riot between the Mexicans and United States sailors; Detroit recently witnessed a riot between the negroes and the whites in which 23 people were killed and 700 wounded in "one of the worst riots in modern United States history," as *Time Magazine* put it (June 28, 1943). Recently too, in Beaumont, Texas, 3,000 shipyard workers rioted in the town's two negro districts where a negro had been charged with assaulting a white woman. These riots are a blot on the American escutcheon; and I'm sure that if this phase of American history is truthfully written, Americans a hundred years from now will regard us as a barbaric people.

Our military authorities, too, have had to face the situation and decide whether to mix the races in training troops, or to train negroes in separate camps. To date they have been segregated, but top officers in the army believe that the negro will not develop his greatest potentialities under the present system of segregation.

Politically there is another division of the problem: the different attitudes of North and South; while in the North at least, it appears also as an industrial problem.

But even in the face of all these difficulties and varying aspects I insist that as far as the Catholic Church is concerned with its solution, there can be no basic problem of race at all. It simply has no reason to exist, in the face of true Catholic teaching. For the Church is, in the words of our Holy Father Pope Pius XII, "not formed by any haphazard grouping of members, but (is) constituted by the coalescence of mutually united parts, . . . (since) we being many are one body in Christ, and everyone members one of another." * In other words, all baptized Christians are united in Christ as true brothers, and must act accordingly. All outside the Church have at least this potential destiny, and we must treat them as such. Human souls have no distinction one from another that can be based upon the color of the skin; and yet, despite all this, it is this very external, superficial difference which has caused a literal flood of injustice, hatred, fear, and frustration, in the history of the American racial relationships.

I assert then as my thesis, that given time and patience, and a

* Encyclical Letter *Mystici Corporis*, p. 12 (N.C.W.C. translation).

proper understanding of the Church's doctrine of the Mystical Body, and of the spirit of Christian Sacrifice in the liturgy, the problem is certainly not an insoluble one. Or to be more specific, I assert that our current problem arising from the presence in our midst of negroes, Mexicans, Jews, and Japanese, can be solved in a truly Catholic way, only by a form of action which is inspired by and resolutely integrated with these principles. For instance, to quote again from the encyclical: "How can we claim to love the divine Redeemer, if we hate those whom He has redeemed with His Precious Blood, so that He might make them members of His Mystical Body? For that reason the beloved disciple warns us: 'If any man say: I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not? And this commandment we have from God, that he who loveth God love also his brother.' Rather should one say that the more we become 'members one of another,' 'mutually one for another,' the closer we shall be united with God with Christ; as on the other hand, the more ardent the love that binds us to God and our divine Head, the closer shall we be united to one another in the bonds of charity."*

Now let us consider how this principle of divine charity applies in the case of racial differences of whatever kind. Granted the fact of membership in the true Church through Baptism, we are all — Japs, negroes, Mexicans, Indians, Jews — joined together in closest spiritual union, without regard for merely human likes and preferences. In fact there is set up among us a closer bond of union than that which exists even between members of the same natural family, not to speak of merely national or racial affinities; for we are here joined as integral parts of a *supernatural* organic unit, the Mystical Body of Christ.

True, we are not all alike, as members of that Body, either as to graces enjoyed or functions allotted. Its very nature as *body* calls for "a multiplicity of members, which are linked together in such a way as to help one another . . . 'For,' says the Apostle, 'we were all baptized into one Body, whether Jews or Gentiles, whether bond or free'."† Hence it is obvious that disparity of race or color is in no way decisive in determining either membership in the Body or the harmony of mutual relationship required of its members. Indeed, it is this very multiplication of external difference among the members that contributes to the composite beauty of the whole. The harmony and magnificence of material creation must surely be surpassed within the mysterious confines of this "new creation" resulting from our Redemption. Each member has, for this end, some differentiating gift, whether of talent and beauty, of strength or wit, or stature or weight or color, according as the Creator has willed; and in dying on the Cross, He saved them all, yet not by changing them, but by incor-

* Encyclical Letter *Mystici Corporis*, p. 46 f.
† *Ibid.*, p. 12, 15.

porating them into Himself, in this ineffable, awe-inspiring reality. Hence does the love of God become the basic principle of action for all the members, as it is that of the Head; and by the most simple, obvious consequence, it must be the norm of mutual relationship among the members.

Now, I deem it no exaggeration to say that whatever difficulty we as Catholics may have experienced regarding the so-called racial problem, is in direct proportion to our failure to make this sublime doctrine an integral part of our thinking, and consequently of our acting. Brought into close contact with a negro, for instance, is it not true that many of us at once become conscious of the differences that separate us from him? And even apart from the mere difference in color, which we may succeed in overlooking, is it not some relatively secondary and often irrelevant question that obtrudes itself before our imagination, such as that of complete social equality, or inter-marriage? Thus it is that a combination of emotionalism mixed with downright prejudice tends to obscure our better Catholic judgment. Indeed, is there any basic Catholic reason why a white should not marry a negro? No! We have had such marriages here at the Cathedral, even though it sometimes caused a sensation, evoking headlines in the local newspapers such as: *Monsignor Morrison marries negro and white.* "But why," I ask the reporter, "why should it not be permitted? Both parties are of age, and good Catholics, and have complied with all the other requirements." "But surely you don't approve of mixing white with negro blood," comes the horrified rejoinder. Well, for that matter I have no ability to prove in my own case that there isn't such an admixture of blood in my veins. My grandparents came from Ireland, I know; but where their grandparents came from I don't know (why cannot a negro be an Irishman, anyway?). And we know, too, that scientifically speaking, there is no difference whatever between the blood of a white man and that of a negro.

Certainly our Army and Navy surgeons, working overtime among the wounded on the various battle fronts, are not bothering about whose blood or what kind of blood it is that they are giving in transfusions, even though it may be that of a negro, Jap, or Jew. Nor are our wounded boys bothering about it very much I suppose either, even though they may be from the sunny South. Perhaps I may be called a radical on this point. But I repeat: I know of no article of my Catholic faith that teaches me otherwise. Nor am I upset when asked, on such occasions: "But, Monsignor, surely you wouldn't want your sister to marry a negro?" I always answer: "If she wants to marry a negro, that's her business, not mine. Let her marry anyone she pleases." This and similar objections, if we look at them directly and honestly, are seen to derive from no other source than mere human prejudice. And the latter is a state of mind peculiar and almost

exclusively confined to the American way of thought. It is by no means universal, either historically or geographically — but narrow and confined, in time and space, to the incomplete, uncertain and often erroneous conceptions of personality that are indigenous here.

We must confess, too, that those who yield to race prejudices are not always non-Catholics. Perhaps we pastors meet with it most frequently in the form of Catholic parental objection to their children attending school with negroes. We had a case of it recently in the Cathedral school. A white woman came to inform us that if we didn't ban the negro children from our school she would take her child out. I told her to take him out if she wished, for this was a Catholic school where we educated the children of all Catholic parents in the parish, and that if she didn't want her child here with the rest that was her misfortune. She took the child out and we considered it a "good riddance of bad rubbish." We have children of various races and nationalities here; they all play and study together and get along beautifully; nobody thinks anything of it.

This race prejudice is more common among adults than children. We had another example some time ago when a negro girl was graduated here from our Mundelein High School and wanted to enter a training school for nurses. We wrote to five different Catholic schools for nurses and not one of them even sent us a reply. They simply ignored the letters and refused to send the necessary blanks to fill out. Later I went to St. Mary's College, Notre Dame, Indiana, saw Sister Madeleva, President of the College, and came back with a four-year scholarship in my pocket for that colored girl. (She is now getting along there splendidly, by the way.)

In fine, we should as Catholics be able to regard a negro, or Jew or Mexican, or a person of any other race different than ours, without that insensate prejudice which is basically the result of ignorance and error and unbelief.* Rather should this fresh evidence of the Creator's power and wisdom, which makes the extremes of exterior human diversity to coalesce in the august harmony of Christ's Body, fill us with feelings of joy, thanksgiving, charity. For in all these souls Christ dwells, sanctifying and strengthening them in precisely the same ways as He does in His contact with ourselves. This mutual sharing of His life and grace should be the groundwork for the structure of spiritual love which is far deeper and stronger than the human charity based upon mere similarity of race or color. For we all are one

* Incidentally, it may be noted that from the information we have at hand and the research we have been able to do on this question, the racial problem is most acute in the so-called Protestant countries and least acute in the so-called Catholic countries. In Brazil, for example, there is no distinction of color. At least one Brazilian president — the distinguished Nilo Pecanha — had negro blood in his veins. The whole country knew it and the whole country took it for granted. Henrique Dias, the negro soldier who saved his country from the invading Dutch, is as much a national hero there as Paul Revere is to us. In the other Latin American countries the situation is much the same, as it also is in France, Portugal, Spain.

in Christ, sharing a dignity and an interior beauty of soul that is greater even than that of the angels, for we share the very life of God. So if we allow mere superficial differences of nation or parentage to suffocate that love for all Christ's members that is demanded of us, we injure not only ourselves but also the whole Mystical Body of Christ, and contribute towards its decline, towards the actual spiritual death of some of its members. For all sin, which is basically uncharity, whether in ourselves or others, connotes the sickness unto death of at least one cell in that living organism. "If any man say, 'I love God' and hateth his neighbor, he is a liar," so it seems self-evident to conclude that all who bear within them that disease known as race prejudice and make no effort to overcome it, are not healthy members of the Mystical Body, but rather ailing ones, who need help themselves and are a drain on the other members. So the answer to the problem, an answer too which incidentally seems in accord with our democratic way of thinking, is one based squarely on this basic Catholic doctrine, and expressing truly Christian justice and charity. It does not destroy color lines or other racial boundaries or seek to deny or overlook them, but rather does it include and count upon them as further manifestations of the beauty and variety and grandeur which befit that sublime, ineffable reality created by God's love, the Mystical Body of Christ.

Now what has the Catholic liturgy to teach in corroboration of the foregoing? First of all, in the liturgy of the Church we have an opportunity to pray with Christ our Head and to hear Him in His instructions. Thus, for example, in the past five Sunday Gospels we have heard a most apposite teaching of Christ in this respect. On the twelfth Sunday after Pentecost our Lord was asked "who is my neighbor," and we remember how Christ replied with the parable of the man who fell among robbers on the road to Jericho, and how the Samaritan took care of him. In terms of today's question and in the light of that Gospel, we would most certainly say without fear of contradiction that our neighbors whom we must love are the Jews, Mexicans, negroes and Japanese.

In the Gospel for the thirteenth Sunday after Pentecost we are told of the ten lepers who were cleansed and the one who returned to thank Christ was a Samaritan. Christ praised the Samaritan before His Jewish followers, yet there existed between the Jews of that day and the Samaritans, the same antipathy which we find today between races — note that Christ made no such distinction.

The Gospel for the fourteenth Sunday after Pentecost teaches us the lesson of seeking first the kingdom of God and His justice; and warns us about being solicitous first for the things of this world, "for after all these things do the heathens seek." "Which of you, by taking thought, can add to his stature one cubit?" Which of us by taking thought can change his race or color? These things have

come from God and are of less concern than seeking the things of God and His justice.

Finally, in the Gospel for the sixteenth Sunday, we have the lesson of those called to a banquet, who sought the first places, and were told to go down to the last place, because one who was a greater friend of the host had arrived. Certainly by application we can see that we often relegate to the last place those of a despised race. Yet if we were invited to a banquet with Christ and found that He had also invited a Martin de Porres, a Catherine Tekawitha, and one of the martyrs of Nagasaki or a Father Pro — all members of a different race — prejudice or race superiority would scarcely warrant our taking the first place. Some there are who would find themselves hard put to justify their eating at the same table at all, because they have had so much to say about the intermingling of the races.

The Mass is called the Holy Sacrifice not only because it is the re-doing of Christ's Sacrifice on Calvary; it is called a Sacrifice because we too make an immolation at the Mass. In the spirit of sacrifice we offer to God all that we have and are, and this includes not only the things we want to give, but those things *He* wants us to give. All the offerings made in this way by those assisting in the Holy Sacrifice, are added to the very Sacrifice of Calvary which Christ renews therein; and His gift and ours ascend to the Heavenly Father as one act of worship. All in the church have become one voice of praise, through their holy common act, through the common goal which unites them together as fellow offerers. Surely then, a deeper and more widespread understanding of this doctrine could be a most powerful factor in helping to solve the question of race differences; more specifically, because the thing which God would want us to offer in this connection would obviously be our own prejudice against persons of another race. Little argument should be needed to convince us that what God demands of us in sacrifice is first of all to "offer up" and completely do away with that which detracts most from the perfect harmony of charity that belongs to His Mystical Body.

If therefore thou offer thy gift at the altar,
and there thou remember that thy brother hath anything against thee,
leave there thy offering before the altar,
and go first to be reconciled to thy brother
and then coming
*thou shalt offer thy gift.**

If we had had more people in Los Angeles and Detroit and Beaumont offering sacrifice in this spirit, I feel sure that we would have had no rioting and killing in the streets of those cities. If we can by repeated practice make all Christians conscious of the fact that they

* Matt. v, 24.

are united in offering their sacrifice, that in their worship of God they must for the good of the Mystical Body make a true holocaust of personal prejudices, we shall have gone a long way toward solving a problem which seems to defy solution. We must first learn ourselves and then teach others to look around the church at Mass and say: "In the sacrifice of this Mass I have become one with these people." For gathered as we are around the altar of universal redemption, our fraternal solidarity must be Christian in fact as it is in name; and the only restrictions allowable there, are those of available space, of the four walls enclosing the worshippers in the House of God.

In concluding, let me add that I can honestly say, from my experience as the pastor of a parish in which there is a mixture of as many races as you will find almost anywhere in the world (for we have in this parish negroes, Jews, Japanese, Chinese, Filipinos, Mexicans, Persians, Turks, and Greeks), with all these people to deal with in my own parish, it is my honest conviction that the only way we can bring about a solution to this problem is through our own personal sanctification along the lines I have described. We have to convert ourselves first — clean and adorn our own souls with the grace of God, then spread this sanctification to the souls of others by an incessant preaching of the doctrine of the Mystical Body of Christ and the Sacrifice of the Mass. Thus, as time goes on, and with it there multiply repetitions of this sanctifying prayer and action, we shall gain for ourselves and those other members of Christ's Mystical Body the happy grace to become in deed and in fact, truly "members one of another."

CHAIRMAN: That was a grand speech, Monsignor; are we going to take you up on it?

FATHER FERRI: Some priests here are representatives of their respective Bishops. I have not come here as the delegate of the Bishop of Charleston, and though I know how thoroughly Catholic he is in mind and heart, I shall make no attempt to speak in his name. Speaking for myself alone, as a native of Charleston, as a Catholic priest, and as one who since 1918 has been profoundly concerned about the "racial problem" in the South, I shall say, first of all, that were I not a Catholic, I don't know how I would feel about it. Monsignor Morrison spoke in a very courageous and Catholic manner. His words are an echo of Saint Paul's: "You are all the children of God by faith in Christ Jesus. . . . There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus." (Gal. iii, 28.)* The implications of the doctrine of the Mystical Body are clear; and in the Church, barriers between groups cannot rightly be set up. That much is clear. The observations I would make are, first, that in

* Cf. also Ephes. vi, 5, 7; Col. iii, 22; iv, 1; Cor. vii, 20, 24 (Ed.).

those areas where rights, certain rights, are given the negro, they are often coldly given, without any humanity. Long strides must yet be made in areas outside the South. When we come to the South itself, let me plead that action be taken by those on the scene who are more conversant with the problem and are better able to decide on the tempo of reform. I am reminded of the action of Saint Paul when faced with a parallel problem, that of slavery. It too had occupied the attention of the Apostle; but social reasons, security of the State, the peaceful penetration of Christianity, and the well-understood interests of the slaves themselves did not yet permit any agitation for the abolition of slavery. Suddenly to preach emancipation to these crowds of slaves would have been to let loose civil war and provoke a national cataclysm, wherein the infant Church might meanwhile have been visited with terrible reprisals. Moreover, the experience of all the centuries shows how utopian and fatal, even for its beneficiaries, is the too precipitate passage from servitude to liberty.* I maintain that the infant Catholic Church in the South is in the same position as regards the so-called "racial problem." As Saint Paul was patient enough to realize that the leaven of liberty implied in the teachings of Christianity would bring about the desired change, we, too, must have patience. A near approach to civil war, the destruction of the social fabric of the South, and reprisals might nullify all the work of the Church in the South up to now; all the sacrifices of heroic men in their isolated spheres of activity might be wasted. What I plead for is Christian prudence. Finally, among the negroes themselves, there must be realization that the good of the Church must come first before all other considerations, and much merit can be stored up by them, for the eventual fulfillment of what all Catholics desire, by their patient submission to many an indignity. Give thought to the growth of the Church in the South, and the ferment of Catholic Christianity will bring about, in time, the proper adjustment.

Abbot Columban: In the Book of Daniel we read the angel's message to Daniel: "Thy words have been heard: . . . but the prince of the kingdom of the Persians resisted me one and twenty days; and behold Michael, one of the chief princes, came to help me. . . . I am come to teach thee what things shall befall thy people." † Who was this Prince of the Persians who resisted an angel until Michael's help permitted the message? According to many exegetes, he was the Guardian Angel of the Persians, resisting the angel of the Jews, so as to secure longer the benefits of the Jews' sojourn. It took Michael, one of the highest spirits, to adjust this *race question* among the angels. What of us poor mortals here below? God grant that Michael, the Guardian Angel of the Catholic Church, may again help adjust a race question.

The race problem is not the Church's making, yet she must face it in her religious and social work. Msgr. Morrison did well to call attention to the fact that this race problem *does* exist and also, that it exists in the Church. He called attention also to the fact that it is not only between the white and the black, but between other races: the white and the yellow, or even between sections of the same color, as between the Americans and Mexicans.

In making the following observations and suggestions, I speak from the

* Cf. *The Theology of St. Paul*, by Fernand Prat, S.J., Vol. I, pp. 275, 276.
† x, 12 ff.

experience Saint Joseph's Abbey has had in some seven missions among the colored and part-colored in Louisiana. I speak also from my knowledge of suggestions offered by many Catholic leaders actually engaged in this great work among the colored, and voiced in meetings I have attended. They are:

1. The race question in the South involves so many factors and issues peculiar to the South, that its solution must be sought rather with the people of the South than from outsiders. I have often heard impatience voiced by zealous workers in this field, towards those who, after a cursory investigation of some injustice to the colored race seek overnight to solve the entire race problem. Its solution will take the patience of a Job, the wisdom of a Solomon, and the prudence of a Daniel.

2. Many leaders hold that we must give the colored race their own negro priests, negro brothers, and negro sisters. Regarding priests and brothers a fine start has been made by the Fathers of the Divine Word. Two Benedictine Abbeys are making a modest beginning in this regard. As to the sisterhoods, fine progress is being made by several exclusively colored congregations.

3. Bishop Jeanmard of Lafayette, whose diocese contains more colored Catholics than any other diocese in the United States, holds for the rehabilitation of the negro through rural life. They should own and operate their own farms. No one looks into the eye of a potato and asks whether it was raised black or white!

4. There must be patience on both sides. Both sides must recognize that long established customs, laws, even prejudices, are not removed by a gesture of good will. The Southerner will use a negress as wet nurse, and will forbid her to ride in public conveyances beside the child she nursed; while on the other hand the Northerner will ride beside the negress, and yet not want her as wet nurse.

5. In the South we find many churches classed as white, which serve a large proportion of colored Catholics.

6. Often the priests, brothers, and sisters, laboring for the advancement of the colored, are hindered by the prejudices from both the whites and the colored. A concrete case will illustrate this statement. Archbishop Rummel, of New Orleans, had secured the donation of a school for a parish made up of colored, and partly colored. He had secured also the help (gratis) of a white sisterhood. But if the "Blacks" came, the "Yellows" would not come; if the "Yellows" came, the "Blacks" would not come. Hence the Archbishop concluded he would be obliged to build another school, even though the numbers did not require it.

7. The greatest progress in solving the race problem has come through the liturgy. At Mass, at the communion table, at the various services and devotions, we find a unity of the various races which we find nowhere else. Just as no solution of the social problem can come until mankind is acting out once more its true rôle in the unity of Christ's Mystical Body (and liturgy is this Body in Action), so too we cannot succeed in the solution of the negro problem, until we have "also restored all things in Christ" in this matter and manner. That is my considered opinion.

Miss Ann Harrigan (*Friendship House, Chicago*): About this matter of patience, or of deciding just where human prudence should end and the prudence of God begin, I would like to ask Monsignor Morrison two questions.

One results from hearing about a graduation ceremony held at a Catholic college in the Southwest recently, at which some white students objected to graduating with several colored students who were in the class. The Rector and the faculty debated the question carefully and finally decided that all would have to graduate together. Afterwards however, this college would not allow any more colored students to be enrolled, on the plea that it would give scandal to the students. How about the scandal that was given to those who might have been literal followers of the doctrine of the Mystical Body?

The other question is inspired by the example of Bishop O'Hara of Savannah. The Baroness de Hueck in an inspiring lecture which he attended pleaded for martyrs to the cause of Christ as a means of solving this problem. Some would have to shed their blood in testimony of the truth, she said, for not till then could a solution come. Shortly afterwards the Bishop announced from his Cathedral pulpit that there were to be no more "Jim Crow pews" in his Cathedral. The net result was that a big fuss was made; and once his car was stoned, but eventually the objectors all came back "into the fold."

Now, Monsignor Morrison, can you tell me where does the prudence of man end and the prudence of God begin?

MONSIGNOR MORRISON: Annie, thanks for the implied compliment. I can only repeat: the negro has the same rights as I. And again, the only answer to your question I can give is, to get back to personal sanctification: humility, Christian courage, true love of God and neighbor. Now, the more you make use of Christ in the Mass and Sacraments, the more grace you get, the more you love God, the more you love your neighbor.

REV. JOHN LA FARGE, S.J. (*New York, N. Y.*): I was very much impressed by the reception that Monsignor Morrison's remarks received, in contrast to the reception they would have received five years ago. An illustration of the change taking place is the gradual broadening of the Catholic viewpoint on this matter, on the principles of the Mystical Body. I believe that in the racial question, all the difficulties come from an inadequate concept of our theological and social doctrine. When people are acquainted with the Encyclical, when they are thoroughly familiar with the theology regarding the Mystical Body and its relation to justice and charity, then these things will solve themselves. There is no complexity to the purely racial question. Racism is a heresy, a major heresy of our times. It is wrong, sinful, and we condemn it. There is also a non-racial, general *human* problem. The suggestion that many negroes be placed on farms is a good one, and is welcome to many negroes; but first, we must find the farms, and find a way by which they can really make a living there. If we can't get the white people to live on the farm, how can we get the colored to do so? If we can solve the farm problem, we can solve one human problem common to all races.

In dealing with the race problem, let us maintain a positive program. This can be achieved by working along a double front. We condemn practices that are discriminating. On the other hand, we work for the uplift and development of the region in which the colored live, and of the colored people themselves.

Last Sunday, I attended the Golden Jubilee of the Josephite Fathers. They are doing a magnificent work in the deep and in the border South, making converts, educating the people, etc. The work of the Josephites and

other missionaries is supplemented by the activities of those who are working on the interracial problem. These two elements form one great whole. These must labor together. The most zealous missionary work is bound to be handicapped by prejudice. But in combating race prejudice, we must go further and help the negro to develop his own leaders, and build up his own powers of intelligence. We make a great mistake if we picture the negro always as a miserable person. He is rapidly advancing in wealth, education and power, and he is bound to take his full place in the life of the nation. We cannot distinguish in every respect between the North and the South. In the North, we have already nearly three millions of negroes. We must find our own Northern solution, and should not criticize the South but rather assist those who are working there for the solution of its own problem.

Let me bring out another matter, that of segregation. Compulsory segregation is based upon a false principle, a principle which is an application of a mechanical idea; and it is against all our Catholic teaching to try to solve human relationships merely by separation. In certain regions of this country, we cannot immediately do away with all its forms; but we can always establish the right principle. The complete fulfilment will take patience. Let us show our definite disapproval of the idea of segregation, even in the face of opposition; for "the Kingdom of Heaven is taken by violence." We *can* combine prudence with boldness, if we keep these principles in mind, and remember we must labor upon two fronts.

The interracial campaign is, in reality, a movement which will give *order;* as what we are working for is that which is the foundation of law and order: the proper dignity of the human person, in the social and economic order of all peoples. The work arouses some excitement, but God knows, too, that we are not working for excitement. There cannot be any genuine order unless it is the order and justice of Jesus Christ.

CHAIRMAN: Thank you very much, Father La Farge. But I feel that Monsignor Morrison wants someone to disagree with him, so if anyone in the audience would like to do so, now is their chance.

SISTER M. ADELAIDE (*St. Patrick's Academy, Momence, Illinois*): We are a kind of Cinderella among Catholic boarding schools in this vicinity, having only forty day students enrolled in the high school, and one hundred and fifty boarders in the elementary school. This year we have taken the step of admitting five colored girls as boarders. I am sorry, but I cannot disagree with Monsignor Morrison, for our experience at St. Patrick's prompts me to say simply: "Sisters, it works!" We have been able to care for these colored girls quite easily, along with the whites; and although some of the mothers of the latter protested at first, not one of them took her daughter out. When one of them called to ask one day whether it were true that we were taking in colored girls, the reply was: "Yes, because we are convinced that Our Lord wants us to take them, and that you will understand." And that seemed to suffice. These colored girls are getting along very nicely and have so far not presented any complaint regarding their treatment by any teacher or pupil.

CHAIRMAN: Why should any Catholic college worry about the possibility of white students leaving if negroes, properly qualified, are admitted? If a

college finds a pupil guilty of some moral crime, it dismisses the culprit, and we find it just. Why then should not we dismiss them when guilty of flagrant race prejudice? But the time has come to close our session. Father Abbot Columban, will you give the concluding prayer?

(*Prayer*)

(*The meeting was recessed until 3:00 p.m. the same day.*)

Afternoon Session — October 14

MONSIGNOR MORRISON: This afternoon, Doctor Max Jordan, director of religious programs for the National Broadcasting Company of New York City, will act as chairman. Will Father Abbot Ignatius please lead in the opening prayer?

(*Prayer*)

CHAIRMAN: On hearing upon my arrival in Chicago, of my assignment to preside over this meeting, I was somewhat mystified over the reason why. But when I found it was to concern the labor and rural problems, I felt immediately that the choice of a lay chairman was probably based on the assumption that here at least were very mundane topics, and I would help keep the subject "down to earth." But I am really very grateful for this chance to represent the laity present who are deeply interested in the liturgical movement, in expressing what I know to be their feeling of happiness that this meeting could be held despite all the difficulties expected and overcome, and that it could be made so useful as well as so attractive. I am sure that we who are now inveterate "Liturgical Weekers" derive so much benefit from them that we would feel a deep sense of loss were they to be discontinued; and we all hope they may be able to go on indefinitely. And particularly are these gatherings valuable today, for when we see the terrible consequences of such un-Christian attitudes as the material avarice and hatred now rampant in the world, we are more than ever convinced of the deep and universal need for Christ and all He represents, for the world today. Liturgy and the return to its beautiful teachings of humility and sacrifice are surely the way by excellence of bringing Christ into the world of men, influencing their lives individually, and bringing also the renewal of society itself.

Our two speakers today are to deal with two immediate aspects of this basic liturgical conception: how Christ's love and spirit of sacrifice may be applied to the common man and to his common problems. This afternoon we are to have as our first speaker, the distinguished Secretary of the Catholic Rural Life Conference, Right Reverend Monsignor Luigi Ligutti, whom incidentally I had the pleasure of meeting only recently in Washington, at a meeting of the Inter-American Seminar of the National Catholic Welfare Conference. That meeting by the way was extremely successful in that it brought out how little is known in Latin-American countries about Catholic life in the United States. The South American representatives were

amazed as they traveled about this country and saw with their own eyes that there is, indeed, a living and flourishing Catholicity here. But at home, they had been getting their information from magazines, newspapers, radio broadcasts, which to say the least did not present the Catholic viewpoint, or even hint at how active and prosperous the Church is in these United States. And I am sure they would have been further amazed and edified could they have attended our sessions here this week. The vital question our speaker is now to discuss, is to what extent can Catholic faith be maintained, in its vigor and vitality, throughout the rural areas of this country; particularly in the post-war period which we are facing. It is my privilege and pleasure to present to you, the Right Reverend Monsignor Ligutti of Des Moines, Iowa.

SACRIFICE AND SOCIETY

The Rural Problem

Rt. Rev. Msgr. Luigi Ligutti

This paper will present:

I. The *idealistic* approach to the subject;
II. The *realistic* approach to the subject;
III. The *practical* approach by way of suggestions.

I

We shall begin with a meditation by a farmer while at Mass in his parish church.

First point of meditation: The relation of the farmer and his fellow human beings in the light of the doctrine of the Mystical Body and the spirit of sacrifice in human society.

I am a farmer. I am at Mass. Throughout the world others kneel — other members of the Mystical Body — the factory worker who produced the machines on my farm and in my home: the harvester at Moline, the radio at Cincinnati, the car at Detroit, the tires at Akron, the furniture at Grand Rapids.

They are more than just hand workers — the actor in New York, the printer in Chicago, the white wing in Brooklyn, the railroad engineer at the Junction, the charwoman in the Empire State Building, the truck driver on Route 34, and the union organizer in the smoke-filled room.

I offer . . . I adore . . . I thank. . . . They too offer, adore, and thank the same God!

I have done my chores early. Many of my fellow workers have worked all night. They may have gone to the three o'clock Mass, or will attend the noon-day Mass. I am here kneeling at the seven-thirty Mass, in our little rural church.

My prayer is but one beam in that great unison of prayer directed to God's heavenly throne. It reaches there as a unit from the Mystical Body of Christ on earth. . . . "My and Your Sacrifice." . . .

How dare I think evil or be suspicious of my brother . . . fail to know him . . . fail to understand his problem . . . fail to cooperate . . . fail to help him in need . . . fail to love him?

Second point of meditation: The relation of the farmer to his fellow farmers in the light of the doctrine of the Mystical Body and the spirit of sacrifice in human society.

I am a farmer. I am at Mass. Near and far from me kneel my fellow farmers . . . the beet worker in Montana . . . the hop picker in Washington . . . the vegetable gardener in New Jersey . . . the wheat harvester in North Dakota . . . the corn picker in Iowa . . . the fruit grower in California.

How can I look upon them as my competitors in a cruel world . . . in a fight for the survival of the fittest?

They are brother plowmen and our common Father is a divine husbandman. The Mexican thinning beets is not a pocho . . . the colored man picking cotton is not a nigger . . . the Italian gardener is not a wop . . . the Japanese is not a yellow sneak . . . the migrant is not an Okie. They are members of the same Mystical Body. Even closer to me than other workers throughout the world. . . .

We fellow workers in the field have much in common . . . the heat, the sweat, the sunrise and the bright sunset, the breezes, the storms, the dancing clouds, the behemoth of evening.

I sing the Canticle of the Three Children in the Fiery Furnace. *Benedicite* . . . I am but one of the three children.

Third point of meditation: The relation of the farmer to his family, his community and his own personality in the light of the doctrine of the Mystical Body and the spirit of sacrifice in human society.

I am a farmer. I am at Mass. My family kneels beside me. We worship together as we work together. We live where we work and we worship there, too.

My grandparents settled here almost one hundred years ago. Their names are on one of the parish church windows. I hope my children's children will be here at Mass generations from now. . . . The little white tombstones mark the resting place of my ancestors in the evergreen grove just beyond the sanctuary. There, among the ashes of my fathers, I, too, will rest some day. *In somno pacis!*

I must be proud of my family, of the very soil in which my progeny has roots.

To my parish I owe loyalty, to my parish church, love, to my

school, devotion. They have been at the center of the development of my family and of me.

I am at Mass in this little country church. The lawyer and the doctor, the banker and the storekeeper, kneel beside me. They are my friends, members of my community. I am their brother.

I am a farmer. I am at Mass. My work in the field is but the prelude to the Offertory of the Mass. Each season brings the wheat and the grapes closer to the sacrificial altar. I am a simple but proud partner in God's ever new creation. How can I, a farmer, grow inappreciative of my noble calling? How can I consider my work not dignified? It is not merely clods of inert soil I work with, but millions of God's invisible creatures. It is not just a wheat stalk or a kernel I behold, but God's rain, sunshine, blue sky, captured therein and held prisoner, that on the altar it may again become a prisoner of love, a Sacrificial Victim.

Ite Missa Est!

II

The idealistic approach must furnish the background for the facing of problems that the farmer has to meet from day to day. But there is also a realistic approach.

The farmer has advantages: his personal independence at his work and potential independence for his whole family; the stability of his family pegged to the soil; the close and personal relationship of the family to the church, to the school, to the pastor, to fellow parishioners; the simplicity of taste; the very great need for God in order that his efforts may bring forth abundant harvest. These are props on his every side.

The farmer has disadvantages: his lack of training to appreciate the importance and the beauty of his work; his slow thinking powers; the lack of social contacts by his family; his distrust of the outside "slick" world that often victimizes him; the poor equipment of the rural church and school; the unfortunate architecture of church buildings and of his home; the too common lack of appreciation by the rural pastor of his importance; the ever encroaching materialism; the most absolute need of facing a merciless competitive world and the law of the jungle; the temporary superiority of the urban and industrial worker in higher wages, shorter hours, and greater opportunity for recreation, culture and religious services.

III

Following closely upon the idealistic and realistic approaches, we add the practical approach by way of suggested action:

(A) The rural pastor must have knowledge and love so that he may transmit them to his people. He must be convinced that a rural parish is the ideal milieu for a deep, sound, and sensible liturgical renewal.

He must give instructions with a purpose, suited to rural people, making the farmer folk conscious of their closeness to the Sacrifice.

He must possess a sense of taste for real architecture, using local talent for artistic creation. This will insure greater interest and cut down expenses.

He must scrupulously observe cleanliness regarding the church surroundings. There are too many slum churches in the rural districts. They can be made attractive and appealing to the people.

His people can have home grown flowers from snow to snow.

He can show decorum in liturgical functions with properly trained altar boys, and simple but dignified music.

He should use the sacramentals to the fullest in the very things that form the everyday work-life of a farm family.

(B) The leaders and the interested parties in the liturgical movement must use their knowledge and may well direct a portion of their endeavors to the development of the cause in the rural districts.

We must have a full translation of the Ritual in understandable English.

There should be a collection and description of practices and traditions related to rural life and the liturgy. We might have outlines of sermons for rural people.

There is need for a prayer book for the farm family.

Retreats, Holy Hours and Forty Hours with special appeal for farmers, should be held.

In art we should find saints of and from the soil in windows and paintings of rural churches.

There must be liturgical literature suited and applicable to the small rural parish for the rural pastor.

There should be available, simple but dignified church music, and the method to teach it in small rural parishes. It is difficult for a choir leader to teach good music to small groups, not musically trained.

Conclusion: The National Catholic Rural Life Conference stands ready at all times to assist liturgical specialists in their efforts to bring to rural people the liturgical revival in all its grandeur and beauty, in order to join it with the farmer's work, in closer and greater appreciation of the divine Mysteries.*

* *God's Kingdom may be likened to the wise man who took seeds and went out into the field saying: "I will sow, that I may reap unto the praise of God." And sowing as he thus prayed, and afterwards tending with exceeding care the young shoots, soon there was an abundant harvest of grain and fruits, and food for his animals. And so was he too able to grow in natural strength, as in the grace of God, he and all his dependents. So too was he able to build an oratory wherein he sang his Matins and Lauds, and they with him. Thus was their chanting a fuller praise, an adoration in Truth, for the reason that the thoughts and energies of all were fixed on God before and after their Matins and Lauds, as well as during the same. Thus too is all nature made to share in the Church's song of praise: the soil, the plants, the beasts, the tools even that are used in cultivating; and so must our Christian service likewise be, a conscious unity of praise and toil, reflecting the grand unity of ineffable Being and Act in the Blessed Trinity.* (*Contributed by Dom Rembert Sorg.*)

CHAIRMAN: Thank you, Monsignor. I am sure that we were all deeply impressed with Monsignor Ligutti's presentation of the rural problem. It came right from the heart. Now we will have our usual period of fifteen or twenty minutes for discussion. There must be many questions and suggestions that you would like to put to Monsignor Ligutti. His talk was short, but I am sure he could have gone on for hours and still have held our attention.

FATHER LAUKEMPER: May I suggest the practical wisdom of making better use of the Ember Days by rural pastors as a kind of "retreat period" for the farmers, since something of the kind is evidently behind the Church's celebration of them with such joy and solemnity, four times a year, at the turn of each of the four seasons. Every farmer who really enters into the liturgical meaning of these days will find himself on familiar ground. And may I add here that I ascribe my own love and appreciation for the liturgy largely to the rural influences I have been subjected to at various periods in my life, but particularly in my days as a rural pastor. The atmosphere of a Catholic rural parish is to me an ideal one for carrying out a full liturgical program; and here let me point to the fallacy, the very un-Christian fallacy, of regarding the farmer as ignorant and unperceptive as compared with city dwellers. The mentality behind that disdain with which "the man behind the plow" is often regarded, is shallow and beneath contempt. The farmer's ability to think deeply, especially about spiritual matters, is well known to all of us who have had pastoral experience in rural districts; and as I say, my own interest in the liturgical apostolate as a feasible and valuable thing in parochial life began when I was a country pastor. There was interest and appreciation and understanding there that left nothing to be desired; and "starting from scratch" as one of our speakers has said, I was able (to my amazement) to install, in six months' time, the Dialogue Mass as a regular thing for the children. In about the same length of time each parishioner had his own Missal and knew how to use it. Within a year we were able to sing the *Missa de Angelis* congregationally, and some of the Propers. I recall in particular our celebration of Corpus Christi in 1928 (I was appointed pastor in October of 1927) when we sang the entire *Lauda Sion* Sequence, and quite well too. I mention these things just to encourage you country pastors who may perhaps feel, as I once felt, that "such things may be all right for the city but they never will work in the country." In fact, the way city parishes are nowadays, with their rapidly changing population, and great size, I am convinced that far better results are to be obtained in the rural than in the urban districts, liturgically speaking.

FATHER HODIK: I have a rural parish, I love it, and I hope always to remain there. I am acquainted with all the first names of the grandfathers, the grandmothers, of the parents and the children, and even of the horses and the cows. At eight o'clock in the morning, the farmers have been taught to stop work in the fields and offer up the Mass in spirit, as it is being celebrated in the village church. It is good to labor in the country where we live close to God, close to the soil. Some day perhaps all our people will have to move out of the city into the country, if they want to raise their children right.

CHAIRMAN: Will one of the Ladies of the Grail volunteer a contribution on this subject?

Miss Lydwine Van Kersbergen (*Wheeling, Illinois*): The only thing I have to say is that I am happy to have heard Monsignor Ligutti and others here this afternoon connect rural life and the rural life movement so closely with the liturgy and the liturgical movement. In fact I think it to be of capital importance that our Catholic teachers and leaders in these various phases of the modern apostolate, regard problems such as those of labor and liturgy and rural life as one single problem. Or rather, they are to be solved only when we regard Catholic life as a complete organic unity, and when we avoid separating these various aspects into isolated compartments as though they could be solved separately. And I think the liturgy points the way to this essential integration.

Chairman: Could the representative of the Liturgical Arts Society make any contribution to this discussion from his particular angle?

Mr. Maurice Lavanoux (*New York, N. Y.*): I do not come from a rural parish but from the great City of New York. However as a child I lived for some time on the farm of my grandparents, and I think I have some inkling of the problems confronting the rural pastor. May I take this occasion to assure Monsignor Ligutti that if he knows of any rural pastor who wants to remodel his church or get some stained-glass windows and hesitates about starting the task or committing himself to a costly and involved program of work, please to use me as a friendly consultant. It may be that a relatively simple "liturgical amputation" is all that will be needed. Many pastors are pleasantly surprised, I find, at the results that can be obtained by friendly collaboration of this kind.

Chairman: Thank you, Mr. Lavanoux, for your kind offer. Now I believe our General Chairman has an announcement to make.

Monsignor Morrison: The members of the Advisory Committee are kindly asked to fill out the ballots given them, during the recess, so that they can be counted during the next hour and the results given at the end of the session.

(*Intermission*)

Chairman: We now go back to the city. The problem known as "the labor question" is much in the foreground of our attention these days, and we know perhaps something of how vital our contribution can be towards providing a truly Catholic answer. We doubtless know too that the Church has laid down clear teachings to guide us in approaching the problem of labor today, but few of us are very familiar with those teachings, so we are happy to have such a distinguished expert as our next speaker to handle the subject here this afternoon. He is a monk of St. Mary's Abbey in Newark, New Jersey, and also acts as chaplain of the Catholic Trade Unionists in that city. I am very happy to present Dom Lambert Dunne of the Order of St. Benedict, who will address you on the labor problem.

THE SPIRIT OF SACRIFICE IN CHRISTIAN SOCIETY

The Labor Problem

Dom Lambert Dunne, O.S.B.

"But it is to you, ye workers, who do already work, and are as grown men, noble and honorable in a sort, that the whole world calls for new work and nobleness. Subdue mutiny, discord, widespread despair, by manfulness, justice, mercy, and wisdom. Chaos is dark, deep as hell; let there be light, and there is instead a green flowery world. Oh, it is great, and there is no other greatness; to make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human hearts a little wiser, manfuller, happier — more blessed, less accursed. It is work for a God." (*Works of Thomas Carlyle*, Edinburgh Ed., Vol. x, "Past and Present," pp. 297–8.)

To start a treatise on the projection of the liturgical movement to the social sphere; and specifically to the labor field, with a quotation from the nineteenth century pessimist, Thomas Carlyle, may seem incongruous. As literature his words remain immortal, but as social prophecy they were writ in water. His sentiments are presented at the outset with the hope that they may take on richer meaning at the conclusion of this paper.

A contrast between Carlyle, with his zeal to reform social abuses in England by the power of the pen, and his contemporary, Thomas Babington Macaulay, who optimistically believed that laws would make England a prosperous and model nation, can serve as a starting point. Carlyle counted parliamentary reforms too superficial. While condemning abuses and seeking to instill the spirit of reform, he always remained the unmerciful critic. Beyond engendering enthusiasm and much controversy, his labors produced little. On the other hand, Macaulay, favored by fortune and position, helped England rise to a period of great prosperity through the enactment of legislation.

If they be so named, both Carlyle's and Macaulay's approach to social reform give two methods, the one having to do with instilling the proper spirit, the other concerned with the juridical means of enforcement. Subsequent history has stamped Carlyle a failure and Macaulay a success. The distinction of two methods does not make them mutually exclusive, since, undoubtedly, Carlyle helped form public opinion that brought about reform laws. But the methods give, for present purposes, two approaches to a consideration of the spirit of sacrifice in the labor problem. The one views the labor social unit in its very makeup, its constituents, its purpose, its relation to the other divisions of society, and the means of revivifying and extending its work. The other, while presupposing the nature of labor, seeks to

reform it, extend it, and give it the dignity of its worth by the artificial means of external legislation. Arbitrarily, and for want of better titles, we shall call the one Carlyle's Approach and the other Macaulay's Approach.

Purpose of the Paper

The purpose of this paper is to attempt to point out the spirit of sacrifice in that portion of Christian society known as the laboring class (working class). For a complete picture we must know: first, what is meant by sacrifice; second, what constitutes the spirit of sacrifice; third, what hinders its operation; and fourth, what are the means of increasing and extending the spirit of sacrifice. In attempting to do this, the modern labor status will be viewed successively by Macaulay's Approach and Carlyle's Approach, with the goal in mind of arriving at a thoroughly Christian approach.

It is unfortunate that we have lost to some extent the real meaning of the word sacrifice. The word has many meanings. Negatively it means denial. We are making many sacrifices in the total war effort: gasoline, rubber, food rationing. Positively, sacrifice can be something very beautiful and vital. The word sacrifice etymologically is derived from the Latin *sacrum* (holy) and *facere* (to make), meaning to make holy. It implies two things which follow from the meaning of the roots. Sacrifice is an action, for it is a "making"; it is, furthermore, a sacred action, brought about by contact — that is, it is a unifying action, it is union.

After our twofold approach to the modern labor problem we shall try to construct an approach that will be more in harmony with the spirit of Christian sacrifice and to learn something of what hinders and increases its operation.

Macaulay's Approach

A cursory glance at the present-day labor situation in our country, from the viewpoint of gains for the laboring class by legislation, presents an encouraging and at the same time discouraging picture. It is encouraging to note that, through the medium of the law, much good has come to the people who must labor for a living; and it is even more encouraging to note that most of the legislation is in accord with the social encyclicals of Popes Leo XIII and Pius XI. As far back as 1891 Leo XIII wrote:

> "The first duty of the rulers of the state should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as to produce of themselves public well-being and private prosperity. . . . And the more that is done for the working people by the general laws of the country, the less need there will be for particular means to relieve them. (Leo XIII, *Rerum Novarum*, The Paulist Press, New York; p. 20.)

Commenting on the *Rerum Novarum*, Pius XI wrote:

> "As a result of these steady and tireless efforts, there has arisen a new branch of jurisprudence unknown to earlier times, whose aim is the energetic defense of those sacred rights of the working man which proceed from his dignity as a man and as a Christian. These laws concern the soul, the health, the strength, the housing, workshops, wages, dangerous employment — in a word all that concerns the wage-earners with particular regard to women and children." (Pius XI, *Quadragesimo Anno*, The Paulist Press, New York; p. 8.)

The discouraging factor in the modern American labor picture is that all the good legislation has not produced the happiness that was intended. Contention, strife between classes, abuse of privileges, racketeering, strong-arm methods, yellow-dog contracts, etc., still go on.

Progressive Legislation

What is some of the progressive legislation of which we speak? Previous to the National Recovery Act of 1933, employees had the legal right to collective bargaining, but no obligation rested on employers to grant it, in fact they could use every means to prevent it. Four outstanding steps brought about a change. First, section 7a of the NIRA gave labor distinct encouragement to organize, though not affording it sufficient protection against the consequences of organization and collective bargaining. Second, the Railway Labor Act of 1934. Third, the Wagner National Labor Relations Act which was designed to correct the weaknesses in section 7a of the NIRA and in the 1934 Act, and which set up the first National Labor Relations Board. It also took some inspiration from the Railway Labor Act of the preceding year. When the United States Supreme Court upheld the constitutionality of the Wagner Act in 1937, the way was made clear for it to become an important medium of industrial peace. Fourth, the Labor Relations Acts passed in the various states helped local peace.

The cited legislation, especially the Wagner Act, has not obtained its goal, industrial peace; but it has, with other factors, lessened industrial strife, as the following indicates. Though the Wagner Act was passed in 1934 there was no decrease in strikes in that or the following year. But after the declaration of its constitutionality in 1937, statistics from the Bureau of Labor Statistics, United States Department of Labor showed a decrease of 1,948 strikes, approximately one and a half million (1,258,126) less workers involved, and a lowering of the man-days idle by twenty-two million (21,922,295). Perhaps you remember the Liberty League with its dignified assemblage of legal talent, which declared that the Wagner Act could never be constitutional, and whose word encouraged employers to disregard the Act?

One should scan the history of social legislation in other countries to get a more adequate picture of the benefit of progressive legislation, but we have chosen just the last decade in America to illustrate what can be done by Macaulay's Approach. (It may be added here that our country has been one of the most backward in the world to enact progressive labor legislation.)

Frequently laws, such as the Wagner Act, have been called class legislation resulting from the pressure of certain groups. No one doubts that the Wagner Act is one-sided, its purpose being to correct a one-sided abuse. As such it necessarily begets class strife. While it does a great deal of good, it produces some evil. Laws, in general, are enacted for the common good. In accomplishing this they put limitations on the governed and out of necessity make them less free. If this is extended universally until all power is put in the state, we approach the thesis of Belloc — the Servile State. The laboring unit of society, as a natural group, demands a freer and healthier growth of its own, at the same time requiring protection by law when needed.

With all our modern legislation, labor is in a terribly chaotic state. A warning has been issued by a prominent labor leader that, unless labor comes to its senses, it is in danger of losing all that it has gained. Legislation can work in the opposite direction too. We don't have to go through the history of the Knights of Labor, the origins of the A.F. of L. and the C.I.O., their feuds and animosities, even the current exaggerated wartime industrial unrest, to establish the point.

Laws can and do accomplish good, but something much more than legislation seems to be needed. Macaulay's Approach brought England to a high point of prosperity, but England has seen dark days since then. Extolling Macaulay's Approach for all the good it can accomplish, we, nevertheless, must dismiss it as quite inadequate for a total and permanent solution.

Carlyle's Approach

Carlyle's name was put in this title merely for what he symbolized — instilling the spirit. It was stated before that Carlyle accomplished nothing directly by his criticisms and his crusade for social reform. But, indirectly, he helped change the situation in his own way. He made men conscious of an evil situation; he made friends and enemies. The same fate has been experienced by all who have raised their voices in behalf of the laboring classes, both in the centuries past and at the present day. Little credit is given them for sowing the good seed, but an appreciative future may mark them as apostles. Soap box orators are laughed at in Hyde Park and Union Square, but they are provocative, and more often than not the winds of their doctrine have billowed the sails of social reaction.

Many there are who have reechoed Carlyle's voice in pity for the

downtrodden, the exploited, the objects of grave social injustices, from which has arisen a humanism of pity. One must go far to equal the zeal and definite apocalyptic spirit of some communists in behalf of the working classes. The dignity of human nature is the reason given for just wages, decent hours and conditions, protection, compensation, etc. With this we agree that human dignity, even from a purely humanistic point of view, is worthy of such action. But worthier motives may be found. Original sin with its consequences, and redeemed nature with its grace, are part and parcel of the Christian's makeup, and must enter any humanism that seeks to do him good.

Because of a denial of original sin, men think themselves supreme and capable of setting up a utopia in the economic and social sphere. This same crowning of men, philosophically, has made the totalitarian state possible. Day by day we are witnessing the crumbling of modern utopias, based on the divinization of man, because virtues are attributed to man which he does not possess.

Any messianic crusade, or filled-to-the-brim zeal for reform and the good of the working classes or any other portion of society, which neglects a consideration of the whole (fallen and redeemed natures included), is bound to pass the way of other utopias. By this we do not mean that crusaders such as Carlyle do not believe in God or the Christian brotherhood of man. The dispensation of Christ requires more than just belief; it requires the operation of sacrifice. Even individuals may have the proper perspective and use the correct means and may be completely frustrated in their endeavors, because the great majority see otherwise.

Consequently the so-called Approach of Carlyle must also be rejected as inadequate. Both the Approaches of Macaulay and Carlyle, which have arbitrarily been so named for our purposes, contribute worth-while elements toward the social well-being, and these must be incorporated in any approach to a solution of the labor problem, which would, at least theoretically, augur success.

In keeping with the title of our symposium on "The Spirit of Sacrifice in Christian Society," we offer a third approach to the labor problem under the caption — the Sacrificial Approach.

The Sacrificial Approach

A truly Christian approach to the labor problem must consider the social unit of workers in its very makeup, its purpose, its relation to the other divisions of society, and the means of revivifying and extending it according to its nature. The constituents of Christian society are baptized men. That is, they are rational animals, to whose nature original sin and redeeming grace have been added. Not one of the least characteristics of the nature of man is that he is social (*animal sociale*). History and ethnology prove this fact to be

universal. Sociability is necessary to man, since he cannot attain his end outside of society; and it is natural to him, because it corresponds to his impulses.

Constituted in the smallest unit of society, the family, man is not free to work out his salvation by himself, but as a member of the family; because this membership begets new relationships which bring corresponding duties and rights. As a member of the greater natural society, the state, man takes on more new relationships, with the definite obligation of working out his salvation as a member of the state. It is the duty of the state to effect an harmonious whole where all the various divisions of its constituents act for the common good. Thus, of necessity, a division of labor must come about whereby some may devote all their energies to farming, others to the cultivation of the arts, some to manufacturing, and still others to commerce and industry. Within the greater social whole, then, we find specialized groups, the members of which must be given the opportunity to save themselves in the occupational unit. We are interested in the laboring group.

The Spiritual Counterpart

The spiritual counterpart of this natural makeup of society is the Mystical Body of Christ, the doctrine to receive such recent clarification by our present Holy Father. Such a concept of the Church as a living body whose Head is Christ and whose members are all baptized in Christ, all joined mystically to the Head and to each other, was made known to Paul by a singular act of Providence. The great blinding light which closed Paul's eyes for many days lighted up his mind so that he saw instantly the meaning of the Lord's words: "Saul, Saul, why persecutest thou Me?" (Acts iv, 4.) He was confronted with a vision of the Divine Plan of Redemption. Then he saw why persecution of Christians was the persecution of Christ. Then he knew, at least in part, the true nature of the Church. From that time until his death, in season and out of season, Paul preached this wonder to the whole world. "I was not incredulous to the heavenly vision," he tells us. (Acts xxvi, 19.) Membership in Christ's Mystical Body as in an organism permits man to retain his individual personality with all its dignity, and still operate as part of the whole. In fact his personality is augmented by contact with the organism.

Man thus finds himself incorporated in a mystical and a moral society, one supernatural, the other natural. Comparing the two, Pope Pius XII in the new encyclical *Mystici Corporis* says: "But if we compare a mystical body to a moral body, here again we notice that the difference is not slight, rather it is very considerable and very important. In the moral body the principle of union is nothing more than the common end and the common cooperation of all under au-

thority for the attainment of that end; whereas in the Mystical Body of which we are speaking this collaboration is supplemented by a distinct internal principle, which exists effectively in the whole and in each of its parts, and whose excellence is such that of itself, it is vastly superior to whatever bonds of union may be found in a physical or moral body. This is something, as we said above, not of the natural but of the supernatural order." (*Denver Register*, October 10, 1943, p. 4.)

The whole personality of man must live and act in both the supernatural and natural society. What he does in the supernatural order necessarily affects his actions in the natural order, and vice versa. His whole life is spent in activity within the Mystical Body and the natural social body. Since he cannot divide his personality, whatever man does in one sphere must have its effect or repercussion in the other. The encyclical *Mystici Corporis* again tells us that the Mystical Body "is far superior to all other human societies; it surpasses them as grace surpasses nature, as things immortal are above all those that perish." (*Ibid.*, p. 4.) Given this hierarchy, it is only logical that the superior organism set the pace and give direction to the inferior one.

The Mystical Body's Sphere of Activity

Like any organism, the Mystical Body has its proper sphere of activity. The natural activity of the Mystical Body is the sacred liturgy: Holy Mass, the Sacraments, the Divine Office, the sacramentals, whereby the life of grace is fostered and brought to maturity. See how beautifully the liturgy of the Mass exemplifies the idea of community of members living the same life. Every community in this sense is an *ecclesiola*, a little church; for which every gathering of the faithful under the leadership of a priest, reenacting Redemption in the Mass, is a perfect microcosm of the whole community of members of the Mystical Body. This is how we understand the words of Christ: "For where there are two or three gathered together in My name, there am I in the midst of them." (Matt. xviii, 20.) Holy Mass, the perfect act of liturgy, stresses the communal activity of the members of the Body. After offering the Body and Blood of Christ to the Father in propitiation for sin, the essence of the Sacrifice, the faithful receive the Body and Blood of Christ, which is to join them closer to the Head and to the other members of the Body. The Postcommunion prayers at Mass perhaps exemplify this best. This is not strange since the prayers after communion presuppose that all the faithful have communicated. For instance, "That as Thou hast fed us with the one bread of Heaven, so mayest Thou, by Thy mercy, make us of one mind" (Postcommunion, Friday after Ash Wednesday), or, "May the communion of Thy Sacrament, we beseech Thee, O Lord, be to us the source of purity and unity" (Postcommunion,

9th Sunday after Pentecost). The peculiar grace that comes from the Sacrament of the Eucharist is the growth of the unity of the Mystical Body. It was not idle chance that made the early Christians use the same word for the body of the faithful, the Communion of Saints, and the Sacrament which effects this union: the Communion of the Body and Blood of Christ.

This, indeed, is sacrifice in the positive sense of the word, a making holy. Derived from the supreme Sacrifice of Christ, this holiness is passed on to all who approach the great Sacrament of unity. They are made holy. By this action the divine life is increased in men, and they are bound closer to Christ and to their fellow men. This is action, this is sacred action, this is unifying action, this is union.

One of the great goals to be achieved in the natural society of men, and for us particularly, in the laboring group, is union analogous to that in the Mystical Body. Christians so united by grace must make that same spirit overflow into the working society.

Individualism — a Threat to Unity

Individualism is the greatest threat to this unity. One of the products of the so-called Reformation was individualism in religion. Basing Redemption on individual faith, the new theology taught that men could be saved immediately by Christ through a genuine act of faith. This ruled out the saving power of the Church, by which men joined to the Church are saved by Her, and that it is the Body of Christ that is saved by the Head. From this naturally grew an individualistic piety, very foreign to the spirit of the Church. The Catholic answer in the Counter-Reformation, instead of returning to the great spiritual fonts of early ages, opened the way for Catholic individualism, making a bow to the current tendency. In our day we are having a liturgical movement because of the tremendous growth of an overemphasized individual piety, to the detriment of social spirituality.

The spirit of individualism was soon to be caught up in the natural society. It manifested itself in unbridled competition, *laissez faire* in economics, exploitation of the worker in the absence of collective bargaining, rugged individualism.

Something very definite of the social worked in the guilds of the middle ages, in fact, something very striking of the spiritual: the overflowing from the supernatural to the natural society. The guild was essentially a religious fraternity of workers. Each guild had its patron saint, its Mass of anniversary for deceased workers, and its spiritual and material benefits. To the secular historian, nothing of the Mystical Body can be found in the guilds. He forgets or does not know that the guilds were natural growths from the Institution that freed men from slavery. After the decay of the workingmen's guilds, nothing was done in a collective way for labor, until the Industrial

Revolution gave birth to an infant trade union movement. And the Church wasn't the first to take up the work. Later on there were voices like those of Bishop Von Ketteler, Villeneuve-Bargement, Ozanam, and De Mun, forerunners of Pope Leo XIII. I think it was not accidental that Pope Pius X wrote the *Motu Proprio*, on a return to things liturgical, closely following the *Rerum Novarum* of Pope Leo XIII on the condition of labor. To be specific, the years are 1903 and 1891. Although the logical order seems to be reversed, the one sought a return to social spirituality and the other a return to proper social living.

Collective Bargaining

The answer to individual spirituality may be found in the liturgical movement, and the answer to individualism, in social life, in the application of the solidarity of the Mystical Body to natural society. Collective bargaining is one of the concrete manifestations of social unity in labor. Singly, men are weak, and in the midst of a perverted economic order, stand no chance whatever of improving their status. If all men were prompted by the spirit of sacrifice in the Mystical Body, a different picture might be presented. The consequences of original sin still exist, and by the first law of nature, men must protect themselves. The most common-sense means to collective bargaining is unionism. In this arrangement the union speaks for the men, bargains with the employer for wages, hours, conditions, recreation, compensation, security, etc. Leo XIII is quite explicit on this: "Workingmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say for helping each member to better his condition to the utmost in body, soul and property." (*Rerum Novarum*, p. 33.) Pope Pius XI even adds encouragement for labor movements: "The same liberty must be claimed for the founding of associations which extend beyond the limits of a single trade." (*Quadragesimo Anno*, p. 25.)

In the spirit of the Mystical Body, certain rights and duties come to man through the medium of collective bargaining. He has a right to enjoy all the fruits produced by the just collective action of his fellows. At the same time he has a duty to promote the organization which benefits all. This implies that he has a moral obligation to join a bona fide union. Just as the father must provide for the family, he is also bound to use all the necessary means to fulfill this duty. Unionism appears to be the normal means of making economic and social life meet the purpose God intended for it.

What is the purpose of collective bargaining? In the Christian sense it is the means of obtaining for the workers the God-given rights and prerogatives that are consonant with the dignity of his being as an adopted son of God. It presupposes, as the encyclicals insist, that labor is not a commodity. This dignity is brought out

beautifully in the prayer of the mixing of the water and wine in the Offertory of the Mass:

> "O God, who in a wonderful manner didst create and ennoble human nature, *and still more wonderfully hast renewed it*, grant that by the mystery of this water and wine *we may be made partakers in His Divinity* who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord."

Participation in Divinity in the august Sacrifice is the first reason for man's dignity, and it suggests the difference between a Communistic and a Christian explanation of unionism. The one seeks to bring all men down to a common level, the other seeks to raise all men to Christ's level.

Sacrifice in Unionism

The spirit of sacrifice has its proper application in unionism and in its collective bargaining action. In the negative aspect of sacrifice, workers must bring many denials upon themselves for the common good. Sacrifice may entail the expenditure of energy, time, and money. Striking and picketing for a just cause may cause great hardships through loss of work. All denials, however, should be made in the interest of the greater positive concept of sacrifice — a making holy. Just as contact in Mass sanctifies and brings about unity, so should this spirit of unity brought about by sacrifice reach into men's social intercourse and bring about oneness, the unity of the baptized, holy persons, working out their salvation as laborers. Here is ample opportunity for exercising the grace of Confirmation in the use of a holy priesthood. The same spirit of sacrifice should, in a manner, sacramentalize their actions, and even the material things they use. Where there is a mixture of the spiritual and the material, the spiritual must form the material. Unity thus achieved in the natural society will never be that of the Mystical Body, but animated by the same principle it can be analogous.

For what should Christians bargain collectively? Principally they should seek the promotion of those factors that enhance the dignity of man. Not least among these factors is wages. From the time of the Gospel parable of paying a penny to those who labored the whole day, the just wage has been the paramount consideration in maintaining a respectable status. Just what the just wage should be in a specific trade, we leave to the specialists, but it should be sufficient to support the family adequately, with enough to educate the children and for security in old age. Another factor, the hours of work, when reasonably regulated, can give man the necessary leisure hours to enjoy a degree of natural happiness, and time to devote to the cultivation of spiritual and intellectual things.

I don't know of a better summary of the rights of the worker and their corresponding duties, all based on the dignity of man, than that

given in the ACTU (Association of Catholic Trade Unionists) Catechism:

The worker has a right to:

Job security.
An income sufficient to support himself and his family in reasonable comfort.
Collective bargaining through union representatives freely chosen.
A share in the profits after just wages and return to capital have been made.
Strike and picket peacefully for a just cause.
A just price for the goods he buys.
Decent working hours.
Decent working conditions.

The worker has a duty to:

Perform an honest day's work for an honest day's pay.
Join a bona fide union.
Strike only for just cause and after all other legitimate means have been exhausted.
Refrain from violence.
Respect property rights.
Abide by just agreements freely made.
Enforce strict honesty and democracy within the union.
Cooperate with honest employers who respect rights, to bring about a peaceful solution of industrial war by setting up guilds for the self regulation of industry and producer co-operatives, in which the worker shares as a partner in the ownership, management, and profits of the business in which he works. (Oberle, *The Association of Catholic Trade Unionists*, pp. 10–11.)

A treatise on labor could not be complete without at least a mention of the nature of work. Work, whether it be of the physical or mental type, derives its dignity from the nature of the workers, spiritual beings. To think of work as mere drudgery is to make it menial indeed. But to see it as creative, taking part in the creative act of God, is to ennoble it and associate it with the work of God. Our Blessed Savior Himself dignified the laborer's state during his earthly career; and in the sixth century Saint Benedict gave his monks the formula for salvation: "pray and work" (*Ora et Labora*). The Angelic Doctor in the thirteenth century pointed out the functions of work, which indeed make it serve unto salvation: (1) To supply man with the means of livelihood, (2) To avoid the consequences of idleness, (3) To put a check on concupiscence, (4) To provide man with the means of helping others in alms. (*Summa Theol.* I–IIae, Q. 197, art. 3.)

Conclusion

The conclusion implicit in what is written above, is that a proper infusion of the spirit of Christian sacrifice in the working unit of

society is the solution to the labor problem. Inspiration for the spirit of sacrifice must come from the Mystical Body of Christ, so that the supernatural and the natural society may work hand in hand. To be practiced universally, a thoroughly Christian culture is necessary. After nineteen hundred years of Christianity, we are still very far from that goal. Maybe the war will bring a change. Most likely it will not. Whether it does or not, every Christian worker still has the obligation to cultivate the spirit of Christian sacrifice, and with himself as the medium, extend it to the other members of society.

Thus, not solely by law, not by any mere enthusiasm of spirit, not by a humanistic pity, but by the grace of our Lord and Savior Jesus Christ, shall the natural society of workingmen flourish and grow for the good of man and the glory of God. Perhaps, now, in the light of the Mystical Body of Christ, the words of Carlyle quoted at the outset of this paper may take on fuller meaning:

> "But it is to you, ye workers, who do already work, and are as grown men, noble and honorable in a sort, that the whole world calls for new work and nobleness. Subdue mutiny, discord, widespread despair, by manfulness, justice, mercy, and wisdom. Chaos is dark, deep as hell; let there be light, and there is instead a green flowery world. Oh, it is great, and there is no other greatness; to make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human hearts a little wiser, manfuller, happier — more blessed, less accursed. It is work for a God."

It is worth repeating: *It is work for a God.*

CHAIRMAN: Thank you, Father Dunne. It is a pity that our time is so limited. It seems almost presumptuous on our part to start a discussion on this paper which encompasses so great a field. Father has outlined for us some basic principles. I believe when he quoted *Ora et Labora* as the phrase that summed up his ideas, we can all agree with that, and take it as a starting point for our own thinking towards a solution of this problem. Maybe Father La Farge would like to say something on the matter? I believe he is familiar with labor conditions in the vicinity of New York.

FATHER LA FARGE: I was deeply impressed with what Father Dunne said, and I was not surprised since I know how thoroughly and systematically he attacks a problem. His contrast of the three different approaches: the external, through legislation; the internal but negative approach of Carlyle; and the positive approach through the spirit of sacrifice, was enlightening. I believe that this, the third approach, is very important in view of the fact that our own "liberal" approach at the present time (that is, liberal in the sense of anti-clerical, etc.) is vitiated by the absence of the sacrificial spirit. The "liberal" approach is basically individualistic. We note the strange phenomenon that these men who are soundly social-minded as to many of

the reforms they advocate, are radically individualistic in their spiritual life, and they are themselves tormented because they are actuated by contrary principles. They are in a state of constant unbalance.

I have just been reading an analysis of the textbooks of Harold Rugg on Democracy. These textbooks have been rejected by the San Francisco Board of Education and some other boards. The analysis was made by an able San Francisco scholar, Harold McKinnon. He points out that Dr. Rugg, who is intensely critical of individualism in our social system, is spiritually a most rugged individualist. His basic concept of political philosophy is that it should be an exemplification of completely "asserted selves." But if we have a society of individuals who entirely assert themselves without inhibition or restraint, we shall have chaos. The root of this destructive individualism is the lack of the sacrificial aspect of life, and this springs from a rejection of the supernatural. Father Dunne brought out that sacrifice is a perfect gift of God. I think this is a very essential matter. I shall look forward to reading in the Proceedings the full address as well as the other scholarly addresses we have heard.

CHAIRMAN: Does anyone else wish to make a further contribution? Is Mr. Edward Marciniak, editor of *Work*, here? Someone requests that he say a few words.

(Mr. Marciniak was not present in the auditorium. Monsignor Morrison suggested he probably was in his workshop.)

FATHER CURRAN: May I add my word of congratulation to Father Dunne. I think that one of our greatest duties to the laboring man is to bring him to Jesus Christ in Holy Communion. I claim that this is not being done. The majority of the laboring men come to the late Mass on Sunday and very few receive Holy Communion. We should try to get our city churches packed with the laboring men, and get the late groups to go to Holy Communion. If every city pastor could bring out, in terms intelligible to the laboring man, the value and necessity of his becoming more closely united to Jesus Christ as his Brother, we will be doing the best thing possible to solve the labor problem. In Canada, one of the Archbishops recently gave permission for the workers to take liquid nourishment up to one hour before receiving Holy Communion. If we can retain such privileges for them after the war, then we shall truly bring about a greater union of the laboring man with Christ in His Mystical Body.

CHAIRMAN: We have had a full day of excellent presentations. Yet the topics that our speakers have dealt with are of such a nature that we could devote a much longer time to their study. Are there any other speakers from the audience?

MISS MARTHA ROCHE (*Chicago, Illinois*): I should like to say just this one thing: when our Archbishop came to St. Gertrude's parish in Chicago for Confirmation recently, he told us about the problems facing us and the probable conditions we would have to face in the future, and pointed to the confessional as the place in which we could at least begin our solution of them.

I am very happy to bring this message of our beloved Archbishop.

CHAIRMAN: This concludes our meeting. It stands adjourned.

MONSIGNOR MORRISON: Just another word — Father Curran, we have the same faculty regarding war workers that you spoke of as being granted up there in Canada.

As for the rest, the members of the Advisory Committee are invited to meet immediately to hear the report of the sub-committee. They are counting the ballots now, and the results will be announced during the meeting. We shall therefore close this general session, and ask the members of the Advisory Committee to remain.*

Father Abbot Paul Nahlen, will you please say the closing prayer?

(*Prayer*)

(*The meeting was recessed until 7:30 p.m. the same day.*)

LITURGY AND THE ARMED FORCES†

(*A survey*)

DOM ANSELM COPPERSMITH, O.S.B.

AT THE moment of His Incarnation, Christ began literally to fight a battle, to wage a war that was to be the bitterest of all time. The forces of Satan were aligned against the sacred interests of God and man; and He came, not to pacify these evil powers, but to subdue them. "I came not to bring peace, but a sword." The life of man had always been "a warfare upon earth," and into this warfare Christianity entered, to activate, inspire, and sanctify the members of the Church Militant in the combat. This great Christian task is carried on preeminently by means of Catholic liturgy.

Today, large numbers of Christians are engaged in a physical warfare which is perhaps more visible and tangible, but no more real, than the age-old struggle with the powers of darkness. For those directly engaged in battle with cannon and bombs, Christianity and its expression in the liturgy is of supreme importance. To help Christians of all classes to realize and appreciate the value, beauty, and vitality of Christianity, is the endeavor of the liturgical movement; and to show how far these aims are being accomplished among the Armed Forces, is the purpose of the present study.

* See the report of this meeting, pages 174–175.

† Not given in Chicago.

The results of this survey were obtained through the cooperation of the chaplains. To a limited number of the latter, chosen at random, we sent a questionnaire pertaining to the Mass, Sacraments, sacramentals, and prayer. Not without some hesitation did we ask this group of the busiest men in the world to spare a few moments of their precious time to answer our queries. To expect them to contribute of their time and energy in a cause that was purely civilian would have been unjustifiable. But being convinced that the results of this study would in the first place benefit the chaplains, we made bold to enlist their aid.

That the chaplains themselves realized the value of this study, and that they were intensely interested, was apparent from the moment the returns began coming in. The number of those who took the time to respond was surprisingly high. Nearly one half of those receiving questionnaires replied. For a busy man to participate in a project from which he could hope for no immediate personal gain, certainly indicates interest. And a still better indication of their enthusiasm was the completeness with which they responded. Several, besides answering the set form of questions, contributed lengthy and valuable letters. We are sorry that we cannot quote all of these in full; some will be quoted at length.

Another factor causing us to hesitate in sending the questionnaires to the chaplains was the fear that our aim might be misunderstood, our efforts taken amiss. To some, the word "Liturgy" signifies concern for accidentals, and emphasis on long services, both of which are obviously out of place in the camps. It was a special pleasure to learn that this fear was unfounded, and that the chaplains understood liturgy in the same sense as we did. Liturgy is first of all concerned with fundamentals of spiritual life — then the accidentals, if possible. Liturgical acts need not necessarily be lengthy. Absolution in correct liturgical form can be imparted to thousands of men in a moment.

And particularly under the conditions of wartime, it is obvious that the chaplains must often curtail their services, that they must improvise and adapt rites and ceremonies to military requirements. But the basic realities of Christianity are the same for soldiers as for civilians, although the expression may be different. The purpose of our study, as indicated in the introductory letter accompanying the questionnaire, was to discover the "forms of liturgical activity as found in the Armed Forces . . . to clarify in the minds of civilians the problems of camp life by making known the zealous efforts of our Catholic chaplains in performing liturgical functions in the face of handicaps and difficulties."

How do the chaplains perform their sacred ministry? How do they give outward expression by sacred signs to the hidden spiritual reality of the Sacrifice and Sacraments? How far are they able to carry out

the wishes of the Popes that Christians take an active part in the services of the Church?

The answers to these questions are contained in the following lines, answers given in the words of the chaplains themselves, men who know conditions about which they speak, men who are actually doing what they report, and who represent more than one hundred military training camps in these United States. We hope then, that this survey will prove useful to the chaplains as well, for all should derive some profit from the experiences of fellow workers in the field. As one chaplain puts it: "Conditions vary in different camps. The same program cannot be carried out everywhere. But the knowledge of what is done in other places will be an incentive for the chaplain to try the same things on his charges."

Many of the liturgical forms in use today were born out of the stress of war conditions. This war may also be serving to create new liturgical forms. Liturgy is not only a study of the past; it looks to the present and to the future. Where no definite form has been determined, that form most suitable to present conditions should be adopted. One chaplain may have had something like this in mind when he wrote: "If there is to be a discussion of liturgy, please try to have it more than a résumé of the past. The liturgy of former ages was current, modern; and therefore useful for its times. Our entire life has changed and we can not limit Masses just to the morning-period for the clergy, but must think of the people. And we ought to have some consideration for the language of the people . . ."

The liturgy has its own peculiar appeal and inspiration, to which soldiers, like civilians, respond. "Any effort on the part of the chaplain toward liturgical solemnity, beautifying the altar, etc., pays untold dividends. This is especially true when the chaplain also tries to give an explanation of the liturgy."

This explanation, however necessary, is not always given. "The meaning, beauty and power of the liturgical functions are awaiting their rightful place in army life." But army life is not incompatible with the liturgical life. "Every priest, I am sure, has been touched, again and again, by the faith and love shown by the men. The materials for a great liturgical advance are all present, when the propitious moment shall arrive."

Holy Mass

The Holy Sacrifice of the Mass holds the first place in Christian worship. Questions were asked pertaining to the participation of the members of the Armed Forces in its celebration. The first question concerned the use of the Missal. The answers prove that the Missal has come into its own in the Army. Enthusiastic chaplains report "almost all use the Missal . . . the use is 100 per cent . . . all have the *Military Missal* . . . all use the *Leaflet Missal* . . . Missals are

placed in the pews for all the men to use." The other extreme is also found, rarely though it be. One or the other chaplains reported that very few used them. And one reported that its use was unknown. Between these two extremes the reports vary. By statistical count, it was found that about 50 per cent of the men use the Missal.

To a later question regarding the prayer book most generally in use by the men, about 75 per cent of the chaplains reported that the Missal held the first place, thanks to Father Stedman and the Confraternity of the Most Precious Blood. The reports coming from the chaplains substantiate the statement made in the press recently as to the number of Missals in use and show that these Missals are put to good use. "More than 1,300,000 copies of the Confraternity edition, and more than 1,000,000 copies of *My Military Missal*, sent to service men and women through the National Catholic Community Service, are now being used." (*Denver Register*, September 26, 1943.)

That the Missal is appreciated by the soldiers is shown from the following remark: "Many men have said the use of the Missal has taught them what the Mass is. Prospective converts think it is great."

The Mass is a sacrifice both of the priest and of the faithful. To share in the full measure in the fruits of the Mass, the faithful must give an outward expression of their participation. Hence, the recent Popes have been urging the faithful to be active participants and not mere silent spectators at the sacrifice of the Mass. The highest form of participation in the Mass, is the reception of Holy Communion. Two further forms of participation are provided by the congregational singing of High Mass and the recitation of the Dialogue Mass.

The most popular form of participation in the Mass in camps is the Dialogue Mass. Fifteen per cent of the chaplains report the use of the Dialogue Mass. With one exception, the results seem to be most satisfactory. These are typical comments. A chaplain who uses the Dialogue Mass three times a week and once on Sunday reports: "We've had very great success."

The Dialogue Mass leads naturally to interest in the missal. "Father Stedman's Missal is provided during their stay here; if I could get more I could give each man a copy before he leaves camp. After their interest has been aroused through the *Missa Recitata*, I find most of them want to use the Missal." One was disappointed with his effort to introduce the Dialogue Mass. "We tried the Dialogue Mass for about two months. It was too much like regimentation."

Several made requests for suggestions for introducing the Dialogue Mass. Let a chaplain describe his method:

> "Several months ago, we introduced the Dialogue Mass at our weekday masses. It was done in the following manner. I told the men assembled that I knew that most of them would like to serve Mass but

that many unfortunately did no longer know, or maybe never did know, the Mass prayers, and therefore all could not serve. Then they were invited to take an active part in the Mass in the next closest way, namely at their places, to respond to all dialogue parts. I asked them to answer just the ones that they still knew by heart and then offered them Stedman Missals, asking them to use same for the Ordinary of the Mass. We had a leader or two in the midst of the congregation and it took only a few days before all the dialogue responses were made audibly, distinctly and slowly. That should also be a good help later on, should there ever be occasion when a server is needed, for now they all know their prayers, or at least know how to read them. But the unfortunate thing is that the personnel is constantly changing.

"In addition to the dialogue parts, we have a lector, who, after the prayers at the foot of the altar, announces the particular Feast of the Day. It is his duty and privilege to read the Propers in the vernacular as I do so in Latin. He also reads a few of the Offertory prayers and a few prayers after the Pater Noster, leaving the Canon Proper in *Summum Silentium.*"

High Mass is also celebrated in the camps, but less frequently. Most chaplains try to have it on greater feasts. Difficulties of providing an organist and training or importing a choir are too great for the frequent celebration of High Mass. The constant change of personnel adds to the difficulty. And the lack of previous training along these lines in civilian life for the majority of the soldiers makes High Mass almost impossible.

Let the chaplains explain their difficulties. "First, constant shifting of military personnel. Second, soldiers are extremely busy with classes (both day and evening). Third, guard duties and other military necessities such as manoeuvres. . . . Change-over in personnel is at least every three months. But during that time we can do little with them, since they are engaged in basic training, technical training, manoeuvres, special training."

"A chaplain is rarely left in one place long enough to get things of this sort organized. One must wait to survey the ground. A liturgical program cannot be launched the first Sunday. Great numbers of really pious men are deficient in education. Their religion is Confession, Communion, attendance at Mass. One cannot rush things. Military duties, and a wholesome need of relaxation and recreation among the men add to the difficulties."

American Catholics have difficulty singing the Mass because they have never learned to sing. "It is impossible to get a group to sing hymns. Majority never learned hymns in their youth."

Another reason for the silence of the congregation is indicated. "We need some complete remodeling of our musical ideas. Many of our hymns are poor renditions of Latin hymns, and the music is slow and unattractive. It is hard to get much group action with such material. We need some modern compositions in modern tempo. We

need more English in our services, as far as the people are concerned, and there seems to be no good reason why much of the sacramental administration could not be in the vernacular so that more people could participate."

Life in the Army is necessarily rather regimented. Time is not at the free disposal of the soldiers. Even on Sundays they are often occupied with various duties. The time allowed for Mass depends somewhat on the commanding officer. But, in general, sufficient time is set aside for attendance at Mass. "The commanding officer is most cooperative and has issued verbal orders that every man in the Division be given opportunity to go to church on Sundays." In some camps the men march to the chapel in a body. One chaplain asks, "I wonder what other chaplains think of marching to chapel."

One of the most important liturgical practices born of war conditions is that of the evening Mass. The hope has sometimes been expressed that this practice will be carried over into peace times. We are more interested just now in learning how successful this innovation has been in the camps. Interest in the evening Mass varies from place to place. Among the chaplains opinion as to its usefulness is divided. On Sundays and during Lent, evening Mass seems to be highly appreciated and is well attended, especially by those for whom morning Mass is virtually impossible.

Outside of Lent the evening Mass on week days is poorly attended, even though attendance is better that at the morning Masses. Some comments: "Attendance at evening Mass is much better than mornings. I have tried them both. . . . Attendance at evening Mass is not good. At first it was a novelty. . . . Evening Mass tried, but never popular, discontinued. . . . There is no canonical justification for evening Mass at this post. We tried it last year and found it could not be justified (by the numbers attending). . . . Usually same old crowd, vast majority have never been trained to it. That must be done before they hit the Army. The chaplain can't educate them over night. Catch them young and train them to go voluntarily. . . . Get approval of evening Mass as a substitute for novenas after the war. We could then train men for it. . . . Attendance is not good. Average of six or seven. I feel I can't complain about this until I explain to the men what the Mass is."

Christian life is incomplete without the celebration of the feasts. These serve to inspire Christians and to teach them the truths of faith. Their value is appreciated by the chaplains, and where possible they have celebrated the feasts with special solemnity. Some found it possible to celebrate Christmas with a midnight High Mass. Others could have only a low Mass preceded and accompanied by hymns. One chaplain arranged a particularly attractive service. "Wherever possible, we celebrate feasts with as nearly full ceremonial as possible, *e.g.*, in 1940 at Midnight Mass of Christmas, in

Fort Myer, Virginia, we presented the *Office of the Shepherds* (Rouen) with Latin text and plainchant. (Cf. Text, Karl Young, *Drama of the Medieval Church*. Music, Coussemaker, *Drames Liturgiques*.) This made a fitting and beautiful introduction to the Midnight Mass. One was able to see in practice a very cogent medieval way of teaching religion, and bringing home to the people the liturgy of the day. It was much commented on by the congregation. I wonder why it could not be done again, but in English."

In several camps Easter was celebrated with a military Field Mass. Attempts at celebrating Holy Week were often limited. "Had to celebrate Holy Week on manoeuvres and used a tent, which limited the observance of Good Friday to the only available hour from 2 to 3 P.M. Used an improvised Passion, Stations, *Stabat Mater*, and *Veneratio Crucis*. . . . Complete Holy Week services, excepting *Tenebrae*. Three hours on Good Friday most successful. Repository on Holy Thursday visited throughout day and evening. No difficulty obtaining watchers. Holy Hour on Maundy Thursday filled the chapels." Others had High Masses and even the procession on Corpus Christi. "On the feast of Corpus Christi a Solemn Mass was celebrated with Procession and the triple Benedictions, and every line of the *Lauda Sion* was sung. . . . For the Easter and Christmas feasts we have tried to catch the true spirit of the Church, in our decorations, and above all in the music that is sung."

"At the moment we are in hopes of carrying out the full liturgy in a Field Mass to be celebrated by the Most Rev. Bishop on the Feast of Christ the King. The boys are now working on one of the Gregorian Masses for the day; of course, the Proper will be sung."

The following detailed description of the celebration of feasts was reported by Chaplain Francis L. Auer for which we are most grateful. (The accounts of the introduction of the Dialogue Mass given above, of the blessing of a bomber and erection of the Way of the Cross given below, are also from Father Auer.)

Palm Sunday. On Palm Sunday we blessed palms that were gathered and cut by our own men on our own field.

Holy Thursday. On Holy Thursday, we celebrated our Mass of Institution at seven o'clock in the evening, followed by the singing of the *Pange Lingua* and putting of the Blessed Sacrament into the repository. Many a tear trickled down the rough sunburned cheeks of the soldiers as they participated in this ceremony. The Propers of the Mass were read in the vernacular by a lector. We retained the Blessed Sacrament in the repository all night and all the next day until the Mass of the Presanctified. During those twenty-four hours, Our Eucharistic Lord had many appreciative visitors. They came as late as one o'clock Good Friday morning and as early as five-thirty. There were some four hundred soldiers present at the Mass of Institution.

Good Friday. The Mass of the Presanctified on Good Friday was also held at seven o'clock in the evening. There were some four hun-

dred soldiers present for the ceremonies. We used the Mass of the Presanctified leaflets, published by the Pax Press.* Thus all could join in the prayers. As I was new and we had no choir, we did the best we could. Parts like the *Ecce Lignum Crucis*, etc., were sung. Many of the parts of the ceremonies which were read by me in secret, were read by the lector in the vernacular. Due to the fact that the Jewish services were to follow immediately after the Mass of the Presanctified, we could not delay, which would have been caused if all the soldiers would have approached the altar rail to venerate the Cross. Here, we did what we thought was the next best thing, namely, after a word of explanation of the ceremony of the Veneration of the Cross, all were asked to take out their rosaries and kiss its crucifix.

Holy Saturday. On Holy Saturday, again at seven o'clock, we had the blessing of the Easter fire, candle, and water, the reading of the prophecies and Holy Mass with its anticipated Easter Joy. It might interest you to know that we made our own triple candle and also our own Pascal candle with its little red wax nails. Again, we had the soldiers take as active a part as possible, for example, parts were read in the vernacular, all joined in singing of the Litany, etc. At this service also, we had some four hundred men present. Have you ever seen that many people attend this particular ceremony in civilian life? It was also interesting to note that we sang our *Vespere Autem Sabbati* precisely at the Vespers of the Sabbath.

Easter Sunday. On Easter Sunday, we had planned to have a Solemn High Mass at the band shell on the field. About a week before, the Special Services officer began to make repairs on the band shell and the practical results, as far as we were concerned, was: *No Solemn High Mass on Easter.* We betook ourselves to the usual recreational hall and theater building. The choir, made up of soldiers and civilians, that had been practicing for the occasion, sang at the High Mass in the recreation hall. The evening before, I contacted a former second theologian and invited him to help us and he did so, by singing alone in Gregorian chant the Easter Mass choir-parts. Thus, we had a High Mass in the theater building, after all.

Corpus Christi. Prior to the Feast of Corpus Christi, the Blessed Sacrament was not reserved on Drew Field due to the fact that, according to army regulations, no chapel is to be reserved for any particular denomination. However, ultimately we succeeded in obtaining permission to fix a room beside the vestibule of our chapel, in order to serve as a Blessed Sacrament Chapel. We made a simple, though beautiful, little chapel where the men knew that our Eucharistic King was reposed for the purpose of Benediction, Holy Viaticum, and visits, which were made all day and often far into the night. We dedicated this little chapel on the Feast of Corpus Christi. The Mass was a High Mass. The choir was made up of soldiers singing in Gregorian, directed by a Benedictine confrere of yours, Father Malachy Sullivan from Atchison, Kansas. At the end of Mass, we had Benediction at the main altar, followed by the procession, carrying the Blessed Sacrament to the new chapel from which place Benediction was given a second time.

* O'Fallon, Missouri.

Sacraments

The highest form of participation in the Mass is by means of Holy Communion, of which it is an integral part. The ideal of receiving during Mass is not always possible. But for this reason the men are not to be deprived of the grace of the Sacrament. And the chaplains, very praiseworthily, distribute Communion to them outside of Mass. The arrangement of camp life often makes the reception of Communion at Mass very inconvenient. The soldiers might miss their evening meal if they received Communion at Mass. Hence some chaplains make arrangements as follows: "I would prefer to distribute Communion during Mass, but since waiting until Mass demands that daily communicants go without their evening meal, I have arranged for them to receive at 5 P.M. and to return for Mass at 6 P.M." Here again military life has brought about a change in liturgical practice, insofar as the strict law in regard to Eucharistic fast has been relaxed.

Matrimony

Matrimony is "a great Sacrament in Christ and in the Church." The young soldier who takes this important step is in need of the peculiar graces of this Sacrament. It is gratifying to note that nearly all the chaplains include the Nuptial Mass in the ceremonies at which they assist.

One chaplain reports, "no solemnity — most prefer what they call a 'simple' ceremony. . . . Couples are always married with a Nuptial Mass, unless this is impossible. . . . Regular wedding usually with low Mass, except of course mixed marriages. Consistently refuse to marry Catholic couples unless they marry at Mass. Once the reason for this is explained response has been very good. . . . Couples use the Nuptial Mass booklet from St. John's.* . . . Have as many Nuptial Masses as possible, with Latin liturgical hymns sung at them. Comments made on beauty of the Nuptial Mass by non-Catholics."

The instruction of converts and their Baptism is an important work of the chaplains. Their reception into the Church is a joyful day for them and for the Christian community of the camp. It is the Church who receives them. And it is fitting that the Church be represented and be present as a community. However, due to the special conditions prevalent in the camps, this is usually impossible. Their friends are invited to witness the event, and sometimes even the men and officers of the whole company. "Yes, under field conditions this might not always be possible. Here again, it is too bad that the vernacular is not used to a great extent. I do wish that sometime a book would be published that would give an intelligent explanation of the rite, telling why we do as we do."

* The Liturgical Press, Collegeville, Minnesota.

The special Sacrament of the soldier is that of Confirmation. He lives in the midst of danger, both physical and spiritual. He is in need of courage to fight the good fight. He is fighting for God and country, for the religious freedom of the individual and of the Church. The purpose of Confirmation is to give him grace to fight for the rights of the Church. "By the chrism of Confirmation, the faithful are given added strength to protect and defend the Church their mother, and the faith she has given them." (Encyclical *Mystici Corporis.*) Confirmation is administered occasionally in the camps for those yet not confirmed. This serves as a reminder for the others to stir up the grace within them. Special solemnities are usually connected with the coming of the Bishop, at Confirmation. However the fact that the Bishop is the minister of this Sacrament makes its administration more difficult. The desire was expressed by some that priests be allowed to administer the Sacrament: "As to Confirmation, inasmuch as it is a Sacrament and we were taught in our catechism that the Sacraments are the chief channels of grace, it would seem that the time is more than ripe to make this Sacrament more available than it is at present. It is my understanding that the priests of some (if not all) of the Oriental Rites may confirm, and under so-called extraordinary circumstances the permission is extended to those of the Latin Rite. Many parishes do not have confirmation more than once a year. . . . Chaplains or Military Vicars should be given power to confirm, because it is too difficult to get Bishops often enough to have all soldiers confirmed who desire the Sacrament."

Sacramentals

Everything created by God is intended to serve His glory. Every object has a supernatural purpose. The purpose of the Redemption is not only to sanctify men but also to sanctify all creation. The Church carries on this work of creature-sanctification principally by means of the sacramentals. Everything is to serve for the sanctification of men. The sword of the soldier was formerly dignified with a solemn blessing. The auto, boat, and bomber, receive their blessing today. The soldier who rides in them is made to realize that by means of them, he is doing his duty, and serving God. Thus they bring him nearer to heaven.

Besides the blessing of religious articles, many other blessings are used. Chaplains report blessing homes, cars, planes, ships, flags, using the blessing for the sick and dying, blessing of throats, blessing of a soldier, itinerary. Chaplains have the privilege of blessing articles with the simple Sign of the Cross. However, some prefer to use the complete blessing as found in the Ritual. "Even though permitted to use the Sign of the Cross I always use the Ritual because it has a better effect on the mind of the receiver." The Catholic press recently carried a news article and picture of an archbishop blessing

a submarine. (Cf. *Our Sunday Visitor*, August 29, 1943.) This ceremony for the blessing of a bomber and the erection of the Way of the Cross was held in one camp as follows:

> *Dive Bomber Blessing.* At the invitation of our Public Relations officer, on May 2nd, we blessed two Douglas-Dauntless A-24 dive bombers (symbol of all our A-24's). The ceremony took place out on the runway before a mixed congregation. It began with an explanation of the ceremony, followed by the blessing of the planes. In blessing the planes, I used the blessing for vehicles from the Roman Ritual and then read in English a blessing made from a combination of the blessing of automobiles and the Collect for the Mass for Wartime. It is as follows:
>
> "Let us pray, O God, Who bringest wars to naught and shieldest by Thy power all who hope in Thee, overthrowing those who assail them; help us Thy servants and handmaids who implore thy mercy; vouchsafe to hear our prayers and deign to bless these and all dive bombers with Thy right hand; bid Thy holy angels stand by them, to save and protect them from every danger all those who travel in them on earth and in the sky; help them so that the fiercest might of our enemies may be brought low and we may never cease to praise and thank Thee. Through Jesus Christ Thy Son Our Lord, Who liveth and reignest forever and ever."
>
> Then the blessing was followed by Mass celebrated on the tail of one of the A-24 dive bombers. We had a lector to read the Propers.
>
> *Blessing and Erection of the Way of the Cross.* Another new experience of ours was the blessing and erection of our new Stations of the Cross. They are only small, 6 x 4 inch wooden crosses, just the essential. They are kept in the Blessed Sacrament Chapel, for again nothing denominational is to be kept in the Chapel proper. The crosses are so made as to be removable, hanging in the church proper for devotions of the Way of the Cross and then afterwards reposed in the Blessed Sacrament Chapel (with permission of the Military Ordinariate). We blessed the fourteen wooden crosses, following the Roman Ritual. It was done at the communion rail and then, accompanied by several assistants, we hung up the Stations, one by one, kissing each and then making the meditation at each — thus for all fourteen.

The celebration of the Sacrifice of the Mass is undoubtedly the most popular religious service in the Army. Besides the Mass, several chaplains have introduced one or the other of the popular novena services. The rosary, however, is the most common form of private prayer.

Bible reading and living the liturgy have always gone hand in hand. Catholic neglect in reading the Bible is unfortunate. "Unfortunately many even have the idea they are not allowed to read the Bible. When testaments (truncated) are distributed they will read them, for want of something better to do." The percentage of Catholics who read the Bible is probably larger in the Army than in civilian life. But there remains a great field to be worked. The big Army handicap seems to be the lack of available Bibles. "There have

been over 30,000 Catholics here since I have been appointed chaplain and despite all my appeals I have never been able to get more than 600 New Testaments for the men. Can you suggest some way of securing about 10,000 New Testaments for us? I am being constantly embarrassed by the Catholic men asking why the Protestants are given New Testaments and they are not."

Divine Office

Few among the laity have come to realize and appreciate the dignity and value of the official prayer of the Church. We were very hesitant about including in this survey questions concerning the Divine Office. The number who actually recite the Office is necessarily small, but nevertheless surprising. But first, this reaction: "These questions about the Divine Office indicate a lack of touch with reality in regard to the military-ecclesiastical situation as it exists today in the theaters of operations, in training centers, manoeuvres areas, airfields, coast and anti-aircraft defense posts, and even the permanently established forts. When the chaplains' own obligation has been commuted under conditions that are generally normal, the idea of soldiers in the ranks or line officers being able or inclined to take on recitation of the Divine Office, or of joining in the rather lengthy Vespers and Compline in public recitation doesn't appear realistic."

Yet we were pleasantly surprised to find from our questionnaire that on the average in one out of every eight camps there is one or more soldier who is known to the chaplain to recite a part or all of the Divine Office daily. How many are doing this, unknown to the chaplain, it is impossible to say. But the following remarks were made: "I have known three who recite Matins and Compline. . . . A few recite the Little Office of the B.V.M. privately. . . . One recited the entire Office; two, Compline."

Some of the chaplains have arranged to have parts of the Office recited in public. One has Vespers, and another Compline, during Lent. Another reports that he hopes to try Compline soon in English. Public recitation of the Office will always be, at best, confined to a very small scale in the camps. But it must be very consoling for a chaplain to realize as he takes up his Breviary that there is one or the other soldier in the camp, reciting with him the same prayer for the glory of God, the welfare of the country, and the good of camp-community.

These are some results of showing progress of the liturgical movement among our Armed Forces. We thank all who contributed to this survey, especially those who gave an detailed account of their liturgical experiences. But in the first place we thank Bishop O'Hara for granting his gracious permission for allowing our survey to be made.

Our country owes a far greater debt of gratitude to our generous chaplains. If, as we firmly believe, and our leaders so assure us, that

this war is God's punishment on account of our neglect of Him and of His sacred rights, then the surest way to recognize those rights is to gather around the altar in prayer and sacrifice. Our Holy Father in his Christmas Allocution of 1942 urged the world "to return to the altars to receive the power to master our life's task." To our chaplains, our thanks are due for bringing those most immediately concerned in this world conflict, back to the altar. The nearer to it they bring the men under their care, the more successful will they be; and the more speedily will come the day of peace, in which we shall be able "without interruption to praise God in thanksgiving."

Evening (closing) Session — October 14

The last general meeting of the fourth Liturgical Week was opened with prayer led by Abbot Procopius Neuzil. The Right Reverend Columban Thuis, of Louisiana, who is also Abbot-President of the American-Swiss Congregation, was the chairman of this session.

CHAIRMAN: Now that we have built in the past three days "three tabernacles to the Lord," consisting of our three-fold treatment of the concept of Christian Sacrifice, we are prompted to say: "It is good to be here!" For we have all of us been instructed, edified, and inspired, I am quite sure. Now, fittingly, we are to close our considerations on the note of Christian Peace as the final blessed result of Christian Sacrifice; and the speaker is, most appropriately, the one chosen by the Most Reverend Chairman of the Bishops' Committee on Peace, Archbishop Stritch, who is our Patron here, to edit the recently published volume of papal pronouncements on this subject. He is the Reverend Harry Koenig, of St. Mary of the Lake Seminary, Mundelein, Illinois. I present Father Koenig.

MODERN PAPAL PRONOUNCEMENTS ON THE SPIRIT OF SACRIFICE AND WORLD PEACE

REV. HARRY C. KOENIG

"'PEACE be to you,' was the Easter greeting of Our Lord to His Apostles and first disciples; and this blessed greeting from those first times until our own day has never been absent from the sacred liturgy of the Church, and today, more than ever, it should comfort and refresh aching and oppressed human hearts."* These words were penned by that fearless Pontiff Pius XI

* *Principles for Peace*, edited by the Rev. Harry C. Koenig (Washington, D. C., National Catholic Welfare Conference, 1943); n. 1090.

in his encyclical "The Sacred Heart and World Distress"; and today they are more appropriate than at the time when they were written. Back in 1932 when this encyclical was published, all nations were gripped in the throes of the world's worst depression; everywhere there were threats of revolution and war. In 1943 no longer are we merely threatened by war. We have with us the gruesome and horrible reality. After four long years of devastating battle, after millions of our best young men have been immolated upon the bloody altar of Mars, after many beautiful European cities have been bombed to bits, still no signs of peace appear on the horizon. In these dark hours there is strong temptation to despair. The Catholic, however, can find hope and consolation in the peace message of the liturgy.

This morning the priests who celebrated Holy Mass here noticed that the *oratio imperata* was taken from the Mass for Peace. The addition of this prayer for peace during wartime may cause us to forget that every Mass, whether in tranquil or in troubled times, is offered for peace. In the very first prayer of the Canon do we not petition thus: "Wherefore, O most merciful Father, we humbly pray and beseech Thee, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to receive and bless these gifts, these offerings, this holy and unblemished sacrifice, which in the first place we offer up to Thee for Thy holy Catholic Church, that it may please Thee to grant her peace." Shortly afterwards the celebrant placing his hands over the chalice and host prays: "We therefore beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee; dispose our days in Thy peace." After the *Pater Noster* we also ask the help of the Blessed Virgin and the saints: "Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary, ever a virgin, Mother of God, and of Thy holy apostles Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our days, that through the help of Thy bountiful mercy we may always be free from sin and secure from all disturbance."

This concept of peace is admirably developed in the succeeding prayers. Holding the particle over the chalice the priest says in a loud tone: "The peace of the Lord be with you always." Then he prays directly to Christ: "Lamb of God, Who takest away the sins of the world, grant us peace." This is followed by a most beautiful prayer for peace: "Lord Jesus Christ, Who didst say to Thy apostles: Peace I leave with you, My peace I give unto you; look not upon my sins, but upon the faith of Thy Church; and vouchsafe to her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen." In the High Mass the Kiss of Peace follows this prayer. The celebrant kisses the altar, the symbol of Christ, then embraces the deacon saying: "Peace be with you," and

the deacon responds: "And with thy spirit." The Kiss of Peace goes from the deacon to the subdeacon, then to all the clergy present, thus uniting them amongst themselves and with Christ. It is unfortunate that the custom of bestowing the Kiss of Peace upon the faithful has been abandoned, because if the laity were allowed to receive this sacramental, as in the Middle Ages, by means of the pax-brede, they would be more deeply impressed by the peace action of the whole liturgy. It is no exaggeration to say with Parsch that "this blessing of peace is the most cherished possession of the Church."*

The peace of which the liturgy speaks is not only internal, spiritual peace, as some might think; but it is social and international peace as well. In the Mass we ask for peace in our days, for that peace which will make us secure from all disturbance. This is not merely peace of soul; it is that tranquillity which results from friendly relations between classes and between nations, that harmony which the world so tragically lacks today. It was with these thoughts uppermost in mind that Pius XII broadcast to the Eucharistic Congress in El Salvador that inspiring prayer: "Lord, give us all those fruits which You have prepared for us, and among men, as a precious first fruit, the priceless gift of peace — peace with Thee, Redeemer of the world; peace among men, that peace which daily We invoke at the break of dawn, when, at the altar of sacrifice, We say: Pax domini sit semper vobiscum. Dona nobis pacem!"†

Peace is the most important issue facing the Church today. Military and diplomatic genius will win the war; but the peace will be won only if Christian principles are made the bedrock of the new order. At this crisis in history there is a splendid opportunity for the Church to teach the fundamental postulates of a just and lasting peace. For this very reason Pius XII works day and night studying, writing and speaking on the Christian plan for peace. Therefore, in this Liturgical Week devoted to the theme of "Liturgy and the Spirit of Christian Sacrifice," it is appropriate to dedicate one session to the study of "The Spirit of Sacrifice and World Peace." No authority is better qualified to speak on this subject than the Pope; and this paper will endeavor to present papal teaching on the relationship between sacrifice and world peace.

The Popes accept for their own Saint Augustine's classical definition of peace as the tranquillity of order. They also quote Saint Thomas Aquinas who paraphrased Saint Augustine in defining peace as the tranquil living together in order. No matter which definition you accept, the important element is not tranquillity, but the concept of order. Without the positive notion of order there can be no tranquillity. Some men mistakenly suppose that peace is merely the

* Parsch: *The Liturgy of the Mass* (St. Louis, Herder, 1937), p. 287.
† *Principles for Peace*, n. 1823.

absence of conflict and of war. In their shallow minds peace is altogether negative; accordingly they see no reason why men should waste time discussing peace during wartime. For them there is no need to plan peace; it just happens at the conclusion of hostilities. All that is necessary according to their way of thinking is simply to prevent war. And if their ideas carry the day, wars will be prevented by force consisting of five-ocean navies, powerful air-armadas, large and well-equipped armies.

Sigmund Freud, the father of modern psychiatry, was perfectly correct in teaching that little is accomplished by mere suppression. If our entire effort is spent in the forceful suppression of war, the only result will be an armed peace — which is no peace at all. Following Saint Augustine and Saint Thomas, the Vatican understands the utter folly of an armed peace and the absolute necessity of constructive effort to establish a new order founded on justice and charity. The old order is now as dead as the age of Queen Victoria; and it would be a tragic crime to resurrect the moribund principle of power politics. Within the lifetime of one generation, power politics has been responsible for two world wars; and there is no reason to suppose that it will not cause a third and more horrible conflict, if we are blind enough to give it a chance.

It is to be expected that politicians and men of the world, in their search for peace, will advocate and rely on power politics. That is all they know. Accordingly Pius XII sees that it is his duty to offer them a constructive program. In his last Christmas broadcast he said: "Since disorder can only be overcome by an order which is not merely superimposed; . . . so security, reorganization, progressive improvement cannot be expected and cannot be brought about unless by a return of large and influential sections to correct notions about society. It is a return which calls for the grace of God in large measure, and for a resolute will, ready and prepared for sacrifice on the part of good and farseeing men." * In these words our Holy Father points out that sacrifice is a condition for a new world order — the necessary foundation of any lasting peace.

During the course of this Liturgical Week you have heard excellent papers on the meaning of sacrifice, on the meaning of Christ's sacrifice, and on the meaning of our sacrifice in Christ. From these papers you have learned the difference between moral and liturgical sacrifice. You have listened to other authorities apply sacrifice in this twofold sense to sacramental life, to parochial life, and to Christian society. Now it remains to study how moral and liturgical sacrifice are related to world peace.

While it is a fact that none of the recent Popes has spoken explicitly on this subject, nonetheless it is true that were Pius XII present here this evening, he could deliver a stirring address using only the ideas

* *Op. cit.*, n. 1829.

which he and his predecessors have already expressed in their numerous peace messages. Because we cannot be blessed with a personal communication from His Holiness, in this paper I will endeavor to gather these ideas together for your consideration.

The nature of moral sacrifice Pius XII clearly explained to a group of newly-weds when he said: "What we need, what the whole world needs, in order to live happily and in peace, is the evangelical spirit of sacrifice. This spirit is lacking because, with the turning away from faith, selfishness, which destroys and makes mutual happiness impossible, prevails. . . . Among men as among peoples, individual desires never coincide with the common good. . . . To find peace again, men must learn what Christ and His Church have been preaching for centuries: to make the sacrifice of one's aspirations and desires when they appear incompatible with the rights of others or with the collective good." *

Why is there so much opposition in the United States to the idea of international organization and cooperation? Pius XII in the third of his famous peace points declares that "in order that a peace may be honorably accepted and in order to avoid arbitrary breaches and unilateral interpretations of treaties, it is of the first importance to erect some juridical institution which shall guarantee the loyal and faithful fulfillment of the conditions agreed upon, and which shall, in case of recognized need, revise and correct them." † Despite this explicit papal plea for a juridical institution, an international organization, some American Catholics still pursue the mirage of isolationism. The reason for their stubborn refusal to follow the Pope is that they see only too clearly that real international cooperation will necessitate some sacrifice of national sovereignty. Under the cover of selfish nationalism which is sometimes falsely called "Americanism," they refuse to sacrifice a jot or a tittle of our national interests for world peace. The principal reason why the League of Nations was such a lamentable failure was the refusal of its members to sacrifice any of their national interests in favor of the common good. It is, therefore, a delusion to suppose that a new society of nations can successfully function with the same deadly weakness. It must have adequate authority to enforce its decisions and this power must be delegated to it by the sovereign nations; else we shall have the farce of another international debating society like the old setup at Geneva. Let no one suppose, however, that real authority can be vested in an international association without sacrifice on the part of the individual nations.

In his fourth peace point Pius XII insists that the real needs and just demands of nations, populations, and racial minorities must be recognized. These real needs and just demands are chiefly economic,

* *Op. cit.*, 1578.
† *Op. cit.*, 1497.

although religious and linguistic demands should also be respected. Throughout the course of the centuries, history has carved the world up into cultural and ethnic groups called nations, and these historical entities, from the viewpoint of natural resources, can be classified into the "have" and "have-not" nations. Some nations, like our own, are so blessed with natural resources that they are for all ordinary needs economically self-sufficient. There are others which cannot derive adequate support from their own natural resources, but must feed their people and their industries by exchange with foreign countries. They are the "have-not" nations; and unless their real needs and just demands for a legitimate share in natural resources are met, there will arise that discontent and unrest which lead ultimately to war. This is so important to the mind of Pius XII that he says: "Within the limits of a new order founded on moral principles, there is no place for that cold and calculating selfishness which tends to hoard economic resources and materials destined for the use of all, to such an extent that the nations less favored by nature are not permitted access to them. In this regard, it is a source of great consolation to see admitted the necessity of a participation of all in the natural riches of the earth even on the part of those nations which, in the fulfillment of this principle, belong to the category of givers and not to that of receivers. . . . If, in the future peace, this point were not to be courageously dealt with, there would remain in the relations between people a deep and far-reaching root blossoming forth into bitter dissensions and burning jealousies, which would lead eventually to new conflicts." * It will require a spirit of sacrifice on the part of the self-sufficient nations to make the abundance of their natural resources available to the rest of the world.

In contradiction to the public declarations of our most influential statesmen, Pius XII, true to the consistent policy of his predecessors, advocates universal disarmament as an indispensable prerequisite for a just and lasting peace. Unequivocally the Holy Father states that "any peace settlement which fails to give fundamental importance to a mutually agreed, organic and progressive disarmament, spiritual as well as material, or which neglects to ensure the effective and loyal implementing of such an agreement, will sooner or later show itself to be lacking in coherence and vitality." † Disarmament is manifestly too complex a problem to discuss in this paper; but everyone knows that it supposes a progressive scrapping of land, sea, and air armaments in large quantities. Exact figures on how much money our country has already spent for war equipment in the present conflict are not available; but there is a reliable estimate that if the war lasts until June 1944, we shall have spent one hundred and fifty billion dollars on armaments. Much of this material is useful

* *Op. cit.*, 1760.
† *Op. cit.*, 1497.

for no other purpose; and, therefore, disarmament means that war equipment to the value of billions must be discarded. This is inconceivable unless our people in their search for true peace are animated by a spirit of sacrifice.

In any discussion of peace, justice is a virtue which will be frequently invoked and extolled. All authorities agree that in the post-war world, justice shall be rigorously meted out to the aggressors, and its blessings shall be obtained for those nations whose rights have been so ruthlessly violated. But though you hear much about justice, you will hear little about charity; and Pius XII warns us that "justice only, and alone, cannot overcome the difficulties and obstacles which very frequently lie in the way of establishing a tranquillity that will endure. If charity be not joined with strict and rigid justice, in a kind of brotherly bond, the eye of the mind is very easily clouded and thereby hindered, so that it does not discern the rights of another; the ears become deaf, so that they do not hear the voice of that equity which has the power, by explanation to the wise man willing to listen, to make clear in reasonable and orderly fashion whatever may be the matter of dispute, even the bitterest and rudest of differences." *

Charity then must temper justice if we desire the fruits of a lasting peace. But it is of the very nature of Christian charity to sacrifice the demands of strict justice in favor of the common good. It was with this thought in mind that Cardinal Maglione, writing as Secretary of State in the name of Pius XII, urged men "to study the problem of peace from its social, as well as from its national and international angle in the light of Christian principles, which supply the key for its solution, and, above all, in the light of the great reality called love and, better still, love for our neighbor, without which justice is but a blind and a snare. By thus retracing the sources of peace as preserved and regulated by justice, one truth among others will be set in a new light: the urgent necessity for realizing the great benefits of peace and justice by way of self-sacrifice that makes one give rather than take. Neither syndicalism, cooperation among classes, cooperative organizations, nor sound nationalism and perfect national training will ever realize social or national peace in justice, as long as self-sacrifice is excluded in favor of strict justice." †

It is not necessary for me to detain you any longer with additional quotations from the Popes to convince you that they see clearly the value and the necessity of moral sacrifice for world peace. But what does the Holy See teach about the value and necessity of liturgical sacrifice for the restoration of harmony among all nations?

In the papal peace documents, the urgent need for men to return to God and to the practice of Christianity is repeatedly emphasized. This return will be effected largely through the prayers and penances

* *Op. cit.*, 1370.
† *Op. cit.*, 575.

of dutiful Christians. But the Popes carefully avoid stumbling into the pitfall of thinking that nothing effective can be accomplished for peace until all men are converted to the Church through prayer and penance. Some writers err in maintaining that spiritual means alone are able to restore tranquillity to this vale of tears, that all else is wasted effort. The Popes pray hard for peace, but they also work hard in explaining all the measures that must be taken to uproot existing injustices and to plant the seeds of concord in international life. Both prayer and labor are essential; neither will be sufficient of itself.

War is a curse which God has permitted to plague this world guilty of so many crimes. Injustice, infidelity, pride, avarice, cruelty are some of the sins with which nations have outraged the Divine Majesty. With reason, therefore, has Pius XII appealed to all Catholics to placate "the just wrath of God, caused by the spread of perversity in sin. Humble and suppliant prayer, offered with perseverance and with trust, will contribute much to this end, but more efficacious still in obtaining Divine Mercy is the Holy Sacrifice of the Mass."* In these words the Holy Father stresses the supreme propitiatory value of liturgical sacrifice. Elsewhere he repeats this idea in declaring that "there is no more powerful means of placating and conciliating the Divine Majesty than the Holy Sacrifice of the Eucharist."†

So often have the recent successors of Saint Peter summoned the faithful to pray for peace that a good-sized book could be written on this subject. On the majority of occasions when the Church was requested to pray, it was the prayer of petition, not of propitiation, that was urged. And according to the mind of Pius XII our petitions should be directed to the Sacred Heart that "He may pour out streams of mercy and humility on the people exasperated by the struggle, that He may restrain the massacres that are steeping the fields and the cities in blood, that He may inspire in the rulers of the nations those great thoughts of moderation and peace that come from the heart."‡ But as we all know, the most efficacious prayer is offered in the Holy Sacrifice of the Mass; and hence it is not strange that the present Holy Father in his first encyclical, *Summi Pontificatus*, should have exhorted his brethren, the bishops, thus: "Pray, then, Venerable Brethren, pray without ceasing; pray especially, when you offer the Divine Sacrifice of Love."§ From these words it is evident that our best prayer for world peace is found in the liturgical sacrifice of Holy Mass.

In his eloquent Silver Jubilee sermon last year, Pius XII compared the suffering of the Church today with the sacrifices of the early Christian martyrs whose courage was drawn from the Holy Eucharist. These are his exact words: "If the seal of blood which beautified the

* *Op. cit.*, 1610.
† *Op. cit.*, 1570.
‡ *Op. cit.*, 1458.
§ *Op. cit.*, 1786–1788.

Church's youth through the centuries of trial, suffering, and sacrifice appears to us now as the brightest stone in her triumphal diadem, so, too, for Christendom today, the greatness of her future victory, won in the fire of terrible tribulation, will correspond to the generosity of her sacrifice. . . . But whence did the courageous faith of the first Christians derive its life and its enthusiasm? From Eucharistic union with Christ, Who is the inspiration of moral conduct that is pure and pleasing to God at the table of the Bread of the strong. They felt enkindled in their hearts a zeal which gave and increased energy and peace. They felt themselves brothers and sisters of Christ, nourished by the same Food and the same Drink, united in fraternal union by one same love, one same unfailing hope, welded together by a mystic bond that makes of thousands of hearts and thousands of souls one great family, with but one heart and one soul. . . . The thought of the Eucharist is the center of the Faith now, as in the first centuries." From these words we ought to learn that, just as the early Christians received their strength from Eucharistic union, so Christians today must derive courage for their sacrifices from the Eucharistic Sacrifice. In Holy Mass we participate in the profound mystery of Christ's Sacrifice, which will furnish us the Christian fortitude to undertake all sacrifices necessary for peace. And if moral sacrifice is so essential to the cause of world harmony, as has been clearly shown already, then liturgical sacrifice as its exemplar and font is of singular importance for international tranquillity.

This paper has been a mosaic of papal quotations on peace and sacrifice. The quotations have been gathered from numerous documents written on diverse subjects and scattered through many years. It has therefore been difficult to present a closely integrated study of papal doctrine on the relation of sacrifice to peace. But it is hoped that in broad outline you have seen that the Popes teach a close relationship between these two subjects. There is no doubt that, in their minds, moral and liturgical sacrifices play an essential rôle in the winning of a just and lasting world peace.

The Rt. Rev. Chairman * warmly thanked Father Koenig for his scholarly and useful paper, confessing some amazement at the amount of available material on this subject, and adding that we should not be prone to blame non-Catholics for their unfamiliarity with the attitude of the Popes if we ourselves have so much to learn.

Mr. James Regan of Chicago University then made a plea that priests make greater use of the Votive Mass for Peace these days, calling attention to the very appropriate Proper prayers in this Mass.

Father Kaub of Wichita, Kansas, echoed the sentiments of Abbot Columban, and drew attention to the similarity between the "imprison-

* To conserve space the discussions at this session are only summarized. — Ed.

ment" of Christ the invisible Head of His Church, in the Eucharistic tabernacle, and the present plight of the visible head, Pope Pius XII, as the result of the Italian campaign. He also pleaded for a greater use of the encyclicals, particularly in catechetical instruction.

Mr. John Perschbacher, President of the Calvert Club at Chicago University, was the next speaker from the floor. He recalled his pre-conversion days as a Protestant missioner to the Indians, and compared and humorously contrasted his work there with that of Father Shanley's. He then discussed the work of the Calvert Club at Chicago University where there are three hundred sailor members alone. Liturgical work is in evidence there, especially in the use of Gregorian Chant. He mentioned the week-end retreats at Childerley Farm (Wheeling, Illinois) for the students, and the common recitation of the Divine Office by the Franciscan and Dominican Tertiaries there. His closing remarks expressed the hope "to raise up, amid the sham Gothic spires at the University of Chicago, living stones as witnesses to Christ."

Monsignor Ligutti was the next to step to the microphone. He took exception to the suggestion made by Father Kaub, protesting that the papal encyclicals were too difficult, long and involved, for catechetical use. He further objected that the translations were not in plain understandable English.

Monsignor Morrison here interjected the suggestion that Monsignor Ligutti, as a good linguist, should himself undertake to give a better translation of the encyclicals.

At this part of the session, the total registration for the Week held in Chicago this year was announced as being 681, representing 25 states and one foreign country. This was a much greater number than had been anticipated, due to the necessity of holding a "token" meeting this year.

At this point, the Chairman of the Resolutions Committee, the Reverend Joseph I. Collins of South Boston, Massachusetts, was asked to read the Resolutions.

Resolutions

To Our Holy Father Pope Pius XII, who is "the visible head of the Body of the Church, (which Christ) founded as a human society," and who with Christ "constitutes one only Head of that Body," we pledge our undying loyalty and filial affection. We promise to exert every effort to increase the love that lies within our own hearts and in the hearts of others, so that more and more, we and those others may come "to love Holy Mother Church, with a devoted and active love." We further promise to "pray every day to the eternal Father, for her safety, and her happy and large increase." For this intention, in the words of Pope Pius XII, "we offer our work and suffering . . . , (since) the salvation of the whole human family, bought by divine blood, is really dear to our hearts. And while the skys are heavy with storm clouds, and untold dangers menace human society and the Church herself, (we) commit ourselves and all that we have to the Father of Mercies, with the prayer: 'look down, we beseech thee, Lord, on this thy family, for which Our Lord Jesus Christ did not hesitate to be betrayed into the hands of evil men and to undergo the torture of the cross.'"

For we, having assembled in this Week, to study the mysteries revealed by God for our salvation, that they may not "remain as treasures hidden in a field, useless," knowing that "they have been given from on high to help the spiritual progress of those who study them in a spirit of piety," we discovered at the very outset of our deliberations, that there had arrived in our

midst the long awaited encyclical letter *Mystici Corporis*, from which we have taken the above quotations, which embody in so accurate and complete a manner, the ideals and purposes of this our assembly. And we shall remember meanwhile, to offer to Our Lord Jesus Christ our prayers, both public and private, in gratitude for this precious document, promising to do all within our power to disseminate, among the members of Christ's Mystical Body, the noble principles enunciated therein by our Father in Christ.

We wish further to express our sincere gratitude to the American Hierarchy, the Bishops, who, again in the words of our Holy Father, "must be considered as the nobler members of the Universal Church, because they are linked in an altogether special way to the Divine Head of the whole Body, and so are rightly called 'principle parts of the members of the Lord.'" More especially do we tender our gratitude to His Excellency the Most Reverend Archbishop of Chicago, Samuel Alphonsus Stritch, who has been to us here assembled, as he is to all his subjects of this Archdiocese, "a true shepherd who feeds the flock entrusted to him, ruling them in the name of Christ."

Further, to all those other members of Christ's Mystical Body, "with its ministries, variety of ranks, its offices, its conditions, its order, its duties," who have aided in making this Week so unforgettable an experience, we express our thanks: in particular, to Monsignor Morrison, Father Regan, and the entire Cathedral staff, for their priestly courtesy and zeal in providing for our every want, and above all, for carrying out the splendid and appropriate liturgical functions in the Cathedral Church for our edification and spiritual profit. We also thank most sincerely, the Reverend Michael Ducey of the Order of St. Benedict and his secretarial staff, particularly Miss Mary Anne Kimbell, for their efficiency and zeal in performing their multitudinous tasks. Our thanks are likewise due to the members of the Calvert Club of the University of Chicago and the students of Mundelein Cathedral High School for so generously providing the many other types of help here in this hall, which have been so important a contribution to the success of our meeting. The various speakers and chairmen, many of whom have come here at great sacrifice of time and energy, likewise receive our heartfelt thanks. And last, but by no means least, we are deeply grateful and indebted to the two Sisters of Mercy who have so efficiently and tirelessly taken down the shorthand record of our sessions, soon to appear in book form as a treasured and lasting record of this memorable event.

To the Right Reverend Abbots of the Order of St. Benedict who have so graciously fostered the growth and development of this enterprise, we express the prayerful hope that their kindly and paternal collaboration may continue to aid our work, as time goes on.

(Signed) Rev. Joseph I. Collins
South Boston, Massachusetts

Rev. Philip Colgan, O.S.A.
Detroit, Michigan

Rev. Peter T. Hanrahan
Alhambra, California

Rev. John A. Haak, Congr. Orat.
Rock Hill, South Carolina

Rev. Rudolph James Hodik
Casco, Wisconsin

Monsignor Morrison: "You have heard the Resolutions. What is your pleasure regarding them?" (General applause issued from the floor.) He continued: "They are passed as written. As to the time and place of our next meeting — that is in the hands of God. God bless, keep, and love you all."

(*The meeting was then adjourned and the 1943 Liturgical Week declared at an end. Members of the Advisory Committee were, however, requested to remain in the hall for their special meeting referred to above, at which were adopted the decisions printed immediately after the following paper.*)

CHRISTIAN SACRIFICE AND PEACE ON EARTH*

By Don Luigi Sturzo

In the Canon of the Mass, after the Consecration, we find three prayers for peace. The first soon after the *Pater Noster:* ". . . Mercifully grant peace in our days"; the second at the last verse of the *Agnus Dei:* ". . . grant us peace";—the third in the prayers preceding Holy Communion: ". . . regard not my sins, but the faith of thy Church, and vouchsafe to her that peace and unity which are agreeable to thy will." The first, by the words "in our days," refers indirectly to temporal peace, considering also the textual consonance with the passage from the Book of Macchabees. In that part of the Canon, before the Consecration, there is also a similar phrase, "order our days in thy peace"; but this may refer to the life of each one of us in the double spiritual and temporal meaning (in the various prayers of the Mass, in fact, both sides of our life are often united in one single prayer to God). Such a meaning seems manifest in the "grant us peace" which follows "the peace of the Lord be always with you" pronounced during the fraction of the species of the Bread. The third peace, the religious one, is for the Church and in the Church. In the first prayer of the Canon such a peace is evidenced by the words: ". . . bless . . . this holy and unblemished sacrifice which in the first place we offer thee for the holy Catholic Church, that it may please thee to grant her *peace*, as also to protect, unite and govern her throughout the world."

These three peaces may be looked upon as distinct; nevertheless, since individual man as the living subject of the Church and of society, through his associations with others, constitutes the living and operating material in both of these, every collective peace results in individual peace, and every individual peace influences and creates the premise of collective peace.

Should inner peace be in the hearts of all men, it would bring forth temporal and religious peace as well. On the other hand, if there is no

* Not given in Chicago.

religious peace, temporal peace is perturbed; and conversely, if there is no temporal peace, religious peace is likewise perturbed. The lack of social peace, in fact, affects individual and inner peace; for man suffers, through turmoils and wars, the excitement of collective passions towards evil. Whence we say in the Canon, ". . . mercifully grant peace in our days, that through the help of thy mercy we may be always free from sin and safe from all troubles." It is evident that the lack of earthly peace not only takes away safety and causes trouble, but as a rule it besets man with the occasion of sin. It also affords him the occasion of doing good; but many a time the heart hardens to the voice of God.

Such prayers said during the celebration of the Mass and before Communion, when the celebrant and the faithful are united in the same and unique Sacrifice of Christ, recall to us their inmost signification, namely, that the whole of peace is of sacrificial character. It is Christ who obtains for us peace from God and makes a gift of it to us, one of the fruits of the Holy Ghost. Outside of Christ there is no peace — not only the supernatural peace of grace which keeps us united with God in all the circumstances of our life, but also temporal peace; for the latter either is in the orbit and irradiation of grace, or it is not true peace at all, but only "that which the world gives."

With the elevation of Adam to the supernatural state, all mankind was also elevated; after the fall, all mankind was redeemed and made partaker of Divinity. Every human activity is within the atmosphere of the supernatural: God has become for us *omnia in omnibus*. There is no other alternative for man but either grace or sin, either this supernature, or the "undernature" of ignorance and concupiscence. Social peace and order are natural facts facilitated by grace; disorder and war are facts of nature operating without grace. There is really no middle way, although we may speculate on a natural order without grace and original sin. The historical and living reality is that of a human race elevated to supernatural life; and even in the rejection of the Faith on the part of individuals or groups, there never ceases in mankind journeying towards God, the historical and mystical influx of grace.

It is for this that there are not two true peaces — one natural and another supernatural; but rather only one true peace, that which is given us by God and which is the root of every peace. The other one, that of the world, is a false peace. "Whence do wars and quarrels come among you" asked Saint James, the apostle; and he answers: "Is it not from this, from your passions, which wage war in your members? You covet and do not have; you kill and envy, and cannot obtain. You quarrel and wrangle, and you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it upon your passions" (iv, 1–3).

Wars, too, which are the most serious symptom of human per-

turbations, have the same root as any other social evil: the disorder originating from nature inclined to evil and not subdued in its concupiscences.

Jesus cautioned His disciples about that when He marked by two dates the earthly times to come after Him: Jerusalem's destruction, and the end of the world. The whole journey to be covered from "the beginnings of sorrows" (Matt. xxiv, 8) to "after the tribulation of those days" (*ibid.*, 29), is precisely a journey of tribulations, revolts, wars, whereby earthly peace is but a night's dream.

To those who believe in the pure earthly peace tied up to a political order, as did the disciples before the descent of the Holy Ghost, we repeat the same answer that Jesus gave to this request. "Lord, will thou at this time restore the kingdom to Israel?" He said to them, "It is not for you to know the times or dates which the Father has fixed by his own authority; but you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth" (Acts i, 6–8).

We all are disciples of Christ, all the Christians, bishops, priests, faithful, everyone in his own grade; we all must be His witnesses at any time, in any place. Then the kingdom of Israel will be restored, not that of this world that ended as many other kingdoms ended, as will end all the kingdoms of this earth, but that of Jesus Christ which lasts forever.

This kingdom was inaugurated on Calvary, where humanity atoned through Christ for its sin, and was reconciled to God; the peace sung by the angels at Bethlehem came back upon the earth as Charity that renews the world and was diffused in our hearts through the Holy Ghost that dwells in us. Only in our constant participation in the sacrificial act of Christ, in the charity living in us, can the triple peace be found: the spiritual peace of the soul, the religious peace of the Church, and the temporal peace of human society.

. . . . .

It may seem that by looking in such a way at the problem of peace right now, in the midst of the most terrible war ever witnessed anywhere in the history of the world, the present writer departs from earthly reality, and consequently defers also the hopes of peace. It has been repeatedly stated that to impose a Christian conception upon today's world would be a vain effort, and even an act of arrogance, owing to the fact that the majority of the combatants on either side have no Christian faith; or if they have, it is not integral; or if they are Catholics, they often lack deep religious understanding, for the modern world has become terribly naturalistic and has ejected the supernatural from life, confining it, at the most, to a little dark corner of our conscience where our heart and mind hardly penetrate.

In every age and in every nation wars were never wanting; and western peoples, even after having embraced Christianity, never gave up the bad habit of waging war. One might say that they have made war for the sake of war, like those who conceive art for the sake of art. Whence two theories, very common, have been derived among Christians; the first claims that war cannot be eliminated as the fruit of original sin, thus implying a determinism which annuls the free human will; the second, that war is a legitimate and lawful means in defense of a proportionate right, thus supposing that there is a relation of proportion between the import of a right and the war.

Both theses, although they contain partial truths, today are strenuously contested. But leaving the full debate over this matter to the theologians, philosophers and jurists, what seems inadmissible are the practical systems endorsed by Christians, as for example the doctrine that war is presumed legitimate if willed by the authority of a State; and the other, that it is not a matter of discussion whether a war is just or not, since the peoples are compelled to wage total wars. Under these circumstances it is better to leave to them the *bonne fois* of the presumption of legitimacy, if not of justice.

This sad reality, namely, the formation of a false public opinion concerning the war being waged, enormously influences the war itself and the following peace, since the victor as well as the vanquished believe that they have fought for a just cause, so that neither the victor recognizes that the vanquished can be right, nor does the vanquished think that he is wrong because he lost the game, and plans to avenge himself at the first opportunity. Whence we may say that there have always been wars intercalated with armistices, and that there has never been a sincere and integral peace, that peace which comes from God and not from the world.

As a matter of fact, wars and peaces have been detached from supernatural reality, and conceived as "temporal policy," as a series of means to reach, keep, and extend one's own power, to other peoples' cost; alternating threats and compromises, long military preparations, and direct sudden actions, focusing all past and future policy in the waged war. All in all, the ethical-Christian spirit has been absent in the political conception: hence, peaces have failed, and wars have been multiplied.

I should not like to be misunderstood here, nor give cause for believing that I am trying to elude the temporal human problems for a vague supernaturalism. I know well that I am in the heart of the problem when I affirm that even temporal peace either is Christian or is no peace at all; yet I likewise am aware that in the realization of any end, the practical and technical side cannot be ignored, even though by its nature it is a supernatural end, such as the obtaining of water to be able to baptize. Nobody can ask of God the miracle of peace without fulfilling, by his own powers, those actions which lead

to peace. Peace, from the technical point of view, must be constructed with the political materials, those that the war, by giving victory to one of the parties in conflict, accumulates ready for use, like the prepared materials of an edifice. This, however, cannot occur without an architectural plan that shows the nature, the object, the arrangement, and the method of obtaining its purpose. Peace will never be peace if it be made up of political materials lacking the soul of order, harmony, justice, equity, benevolence, which peace itself must contain. Order is impossible without justice and equity; harmony is impossible without charity; and impossible likewise is this array of ethical virtues, unless they find their ground in God through Christ, who by His Sacrifice made us His brothers and gave us Divine Filiation.

The victor dictates peace; the vanquished accepts it. In order that the former may not consider himself an unrestrained despot, it is necessary that he acknowledge that victory has been a divine gift, unmerited by his own virtues. If a morning shower was enough to take victory at Waterloo out of the hand of Napoleon, another imponderable fact could have been enough to take it away from the English, the American or the Russian. And if we look at the events of the present war to date, how many times have we said that should Hitler have followed another path, this would have been the end of the Allies? Furthermore, we ought to acknowledge that God assigns a task of justice and welfare in the world to the victorious nations, and that they are responsible to Him for the faithful fulfilment of such a mandate.

The victor cannot do what he likes, either materially on account of the contrasting practical difficulties, or morally because of the limits set up by moral law which he is bound to respect. Pius XII has already manifested these limits since December 1939 by his well-known Five Points. Later on, as the war progressed, the Holy Father has added now and then further clarifications, and other theoretical and practical suggestions; thus forming a mass of directing norms for the future peace.

The vanquished, on the other hand, must recognize that he has lost the game on the field of force, and rest the solution of his problems on the plane of right and equity. He therefore must willingly cooperate in the new international order, of which he cannot be but an integral part.

Some fancy that future peace may be imposed, as in the last war, by the victor, whether or not it is accepted by the vanquished — a colossal blunder which is at the root of the present conflict; and which may become, if repeated, the cause of another world war. Peace is essentially a moral fact, and only subordinately a political fact as a means to the end; peace is above all an act of reconciliation. Those who maintain that Germany and Japan (the two countries

militarily educated) are irretrievably and by a congenital defect incapable of living in peace with the other countries of the world, deny reconciliation, and set up a permanent barrier between the victor and the vanquished. There is in the heart of those who think thus, a sentiment of pharisaical pride that estranges the vanquished from the brotherhood of peace: *he is not like us* — recalling the Pharisee's phrase in St. Luke, ". . . I am not as the rest of men" (xviii, 11). I do not mean that Englishmen and Americans have the same history and the same mentality as the Germans and the Japanese; I do mean that both are men, with the same human nature; and that if placed in similar surroundings they might do even worse than the latter have done. If a saint can sincerely say that he is the worst of all sinners (although he has never committed a mortal sin) simply because he can at any moment fall and be lost, so too those who fight today for the defense of international rights and morality, for the justice and the freedom of peoples, might also be tempted and driven to violate liberty, justice and rights, and create resentments and hatreds among the peoples whom they want to help and to save.

On the other hand, if the vanquished will not want to amend his offenses and accept common morality, if he refuses his cooperation in the new order, it is expedient to use the educational system and that of persuasion, together with necessary coercive measures such as may prevent new disorders and make reconciliation possible: "*noli vinci a malo sed vince in bono malum*," as Saint Paul prescribes: "Be not overcome by evil, but overcome evil by good." (Rom. xii, 21). To awaken co-interest between the victor and the vanquished for the new world order, ought to be the aim of a true peace.

All that not only does not exclude, but presupposes a political international structure. Are not judges and policemen necessary in a State to keep order, render criminals innocuous, and eventually make good citizens out of them? So it is also in the international order where it is expedient to effect a community based on authority and liberty; and where justice, equity and charity form its soul. This is real peace, not domination by the victor and the tacit rebellion of the vanquished.

. . . . .

In the preparation and construction of peace after the present war (which we hope and pray will end victoriously for the United Nations), there will be special duties for the heads of states and the governments of the nations, for their technical and diplomatic personnel, for experts and statesmen; and also general duties for all people, particularly for all Christians all over the world.

The first and fundamental duty is that of prayer, both as an act of religion uninterruptedly necessary (*sine intermissione orate*) to propitiate God and invoke the enlightenment and assistance of the Holy Ghost in such a difficult task, and as an efficacious means to

dissipate from our hearts malevolence, rancors, prejudices, which blind us and prevent us from applying moral principles to concrete facts.

Prayer is an act of faith, hope, and charity: only these are living realities; all the rest is matter awaiting to be vivified. So are also earthly peace and international order — all dead matter to be vivified. This was not done by Catholics between 1919 and 1939 for the League of Nations except by small minorities which had little efficacy even in their own countries; but it must be done for the Community of Peoples that ought to arise after the war, and to which Pius XII (like Benedict XV in the first World War) has contributed by his wise and farseeing proposals.

Then it was said, and the same will be repeated tomorrow, that the society or community of nations, of states or peoples, is not a Christian construction; then it was even said that the League of Nations was a Masonic idea. International order is derived from nature, just as is the state and any other community, beginning from the family. Nobody will propose to abolish the family, but it will be proposed to render it moral, even though its members are not Christian. The same holds for the state, for the federation of states, for international community.

Morality which is called natural, and which is the basis of Christian morality, has to permeate human society in its every cellular formation, from the basis which is the family, up to the full pacifying fulfilment — the *Family of Nations*. This human ideal ought to be vivified by us Catholics with our Faith. As citizens of a nation, we shall speak the language of citizens who seek to safeguard, in the order of charity, their own rights; but as men who have a moral conception of life, we shall oppose all injustices which might be proposed, whether in the name of the nation or of the classes that live and prosper in it. Finally, as Catholic Christians, we shall take interest in that social and moral universality which is the realm of human brotherhood in peace and in order. We do know that such a realm is but the Kingdom of Christ; yet we shall follow the path traced for us by Christ, that is, contributing to the advent of such a realm by prayer, and by carrying the testimony of Jesus to the very boundaries of the earth. We will impose it neither by force nor by political intrigues; but we shall always and everywhere affirm the truth, whether it be called justice or equity, or morality, or charity, or religion. Whatever it may be called, it is always the truth that comes from God, and lasts forever.

Then shall we accomplish one of the essential duties of Democracy, that of doing our share in the formation of public opinion, of giving light to intricate problems, of unveiling occult machinations and of denouncing injustice from whatever side it may come. The task of a citizen is delicate in the modern world. It is not allowed to evade

one's own duty, nor to refuse to cooperate with others towards the social ends of the hour, without being responsible for the triumph of immorality.

We must be prudent — we shall speak the technician's language if we are technicians, of the politician if politicians, of the citizen in the national plane, of the universal man in the international plane, of the Christian in the moral and religious field. There is neither division nor opposition among these various tasks. There is only distinction of objective realities or subjective duties; but everything must be unified in our spiritual life, subordinating the technical to the moral world, the terrestrial to the supernatural reality, so that, in everything, truth, justice, and charity may reign.

. . . . .

After having performed all our duties as Christians and as citizens, and having given, each one of us in his own particular field, our contribution to the cause, we have as yet done nothing in order that peace may be established in the world. An essential thing is still wanted, this is, to conceive of peace as a continuous sacrifice in union with the Sacrifice of Christ. This is no mere psychological suggestion, no imaginary mysticism, no devotional self-satisfaction, but rather the very essence of peace.

Peace cannot be based but on sacrifice. The whole life of man either is sacrifice, that is, sacrificing love for God and for our brothers, or egoism. The latter is also sacrifice, but reversed: the incense of the proud man goes back to himself; the torment, however, that it brings forth, is the bitter fruit of all selfish gratifications, individual and collective. This is a sacrifice directed to false gods (the first and the worst of all being the self), but also to those that symbolize such falseness projected over society. The names of these gods are numerous. Today we have the Totalitarian State, Race, Fascism, Nazism, Bolshevism or Communism, Nationalism, Imperialism, Capitalism — new names of old things which have one and the same root in Lucifer's aspiration: "You shall be like gods." These deities are bloodthirsty. Once upon a time men used to immolate children to Gods of stone and gold: "And they sacrificed their sons and their daughters to devils. And they shed innocent blood: the blood of their sons and of their daughters which they sacrificed to the idols of Chanan. And the land was polluted with blood." (Ps. 105, 37–38).

The same is happening today: all those sacrificed out of ambition, pride, thirst for conquest or revenge, in this and in all the wars of aggression, have been victims, whether conscious or not, immolated to false deities. Those poor children may have thought of serving their fatherland; many of them have been in good faith, and we call their blood "innocent" as in the psalm quoted above. Nevertheless, the responsibility of the heads of the nations and of those who

assented to or promoted wars and the killing of unarmed populations, the destruction of so many lives and the tribulation of the whole world, is a demoniac responsibility, for they have kindled the fires of human lives in holocaust to the Devil.

There cannot be any middle way: men are either infected with egoism and act out of egoism, participating in the sacrifices of iniquity, or are animated by charity diffused by the Holy Ghost through participation in the Christian Sacrifice which centers, is fulfilled and consumed in Jesus Christ, sole salutary Victim, sole Priest of grace.

Such sacrificial liturgy is perennial: consumed on Calvary and celebrated on the altar, it is the Life from which every man of good will draws his own life. Consciously or not, all men who do good and adhere to God are united in such liturgy, and their every action is made alive by grace.

Earthly, social and international peace, in order to materialize as true solidarity and human brotherhood, necessarily demands of each one of us to sacrifice our own pride, our selfishness and spirit of conquest, and to endure and support one another. If the intention is right and the actions directed to peace are honest, and the purpose worthy, such a construction of earthly peace is already in the orbit of Christianity, even though this is not fully known and practiced. And this for two reasons: first, because "Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration" (James i, 17); second, because natural good is vivified by the influx of faith and of grace, according to the participation in it of those who live by faith and grace.

Hence grave responsibility comes to us who possess the gift of true and perfect faith and participation in the Sacrament: that of giving testimony of supernatural truth in our everyday life, and in the human activities that form the line of historical process. We must not naturalize ourselves according to the meaning of naturalistic theories, but make the influence of the supernatural felt in all activity of natural life. Nature is the necessary promise of our participation in supernatural life; the latter, however, does not materialize historically without the collaboration of those who are called to give testimony to Christ — the perennial fountain of grace. Such a testimony is the living participation in the Sacrifice of Jesus Christ; and through Him and in Him every activity of ours extends to His Mystical Body.

All our life is either sacrifice to God in union with that of Christ, or nothing, even sin, which is the very opposite of such sacrifice. What greater and worthier mission is there, than that of making the world participate in such a sacrifice, overcoming ourselves and making others overcome sin and death in union with Jesus Christ?

The faithful confession of Jesus Christ by all men shall take place when God has fixed it; it is not in our power to compel men by force to become Christian if they refuse; but by our active testimony, sharing in the Sacrifice of the Cross, we can and must effect among men our faith, our hope and our charity, in short, our Christianity. This will bring forth its fruits of peace — how and when God wills. A perpetual earthly peace, without sacrifices, which binds us to this world as the happy dwelling of men, is not true peace nor the peace of Christ. The latter is made up of love and sacrifice — for God, and for men who travel through the world towards the Eternal *Laetare*.

SECRETARY'S REPORT

Advisory Committee Meeting

October 14 — 5:00 p.m.

The meeting was called to order by the Right Reverend Chairman, Monsignor Morrison, who called attention to the importance of this meeting to the liturgical movement as a whole, and to the need of uniting the work with fervent prayer. He then called upon the Right Reverend Abbot Ignatius Esser of St. Meinrad's Abbey, chairman of the previously appointed "Sub-committee on Ways and Means," * for his report, which ran as follows: "Your sub-committee begs to submit the following recommendations, which it unanimously adopted at its meeting yesterday evening in the Cathedral Library:

1. That the 'American Advisory Committee for the Liturgical Week' henceforth be known as 'The Liturgical Conference.'
2. That a committee of fifteen members be elected by the aforesaid Liturgical Conference, and empowered to organize themselves, and to vote for The Liturgical Conference in any matters necessary for the continuation of the Liturgical Weeks.
3. That this committee be authorized to incorporate The Liturgical Conference under the laws of whichever of the several states it may choose.
4. That a representative of the aforesaid committee of fifteen be authorized to wait upon the several Benedictine Abbots, to determine to what extent their cooperation may be secured for the work of the Conference.
5. That a sub-committee be formed within the aforesaid committee of fifteen to prepare definite rules and regulations for the future conduct of the activities of The Liturgical Conference.
6. That this sub-committee shall report its findings at a meeting of the committee of fifteen to be held, if possible, during Christmas vacation, 1943, if not earlier."

Abbot Ignatius then reiterated the sentiments of Monsignor Morrison regarding the seriousness of the task being contemplated, and the need of constant prayer that it be blessed with success. He expressed his conviction likewise that "no finer influence has come into the Catholic Church in the United States in recent years, and perhaps even abroad, than that which has been exercised by the four Liturgical Weeks."

* Abbot Ignatius, Chairman; Rev. W. Michael Ducey, O.S.B., Secretary; Rev. Thomas J. Carroll, Rev. Thomas F. Dennehy, Marie H. Doyle, Rev. Gerald Ellard, S.J., Rev. Peter T. Hanrahan, Max Jordan, Rev. Bernard Laukemper, Maurice Lavanoux, Rev. Bernard Sause, O.S.B., William D. Smith, Rev. Timothy M. Sparks, O.P., Rev. Joseph F. Stedman, Lydwine Van Kersbergen.

The Chairman then re-read each recommendation separately, after which each was separately adopted, in customary parliamentary fashion, by the assembly.

At this point, the Secretary was asked to read the result of the balloting for the members of the committee of fifteen, which disclosed the following individuals as having received the majority of votes: Rev. Edgar Boyle (San Francisco), Rev. William Busch (St. Paul), Rev. Thomas F. Dennehy (Hartford), Rev. W. Michael Ducey, O.S.B. (Ferdinand, Indiana), Rev. Benedict Ehmann (Rochester), Rev. Gerald Ellard, S.J. (St. Marys, Kansas), Rev. Paul H. Furfey (Washington, D. C.), Rt. Rev. Msgr. Reynold Hillenbrand (Mundelein, Illinois), Rev. William H. Huelsmann (St. Louis), Max Jordan (New York), Rev. Bernard Laukemper (Chicago), Sister M. Madeleva, C.S.C. (Notre Dame, Indiana), Rt. Rev. Msgr. Joseph P. Morrison (Chicago), Rev. H. A. Reinhold (New York), Rev. Joseph F. Stedman (Brooklyn).

It was then moved by Dr. Max Jordan, and duly seconded, that a rising vote of thanks be tendered the Right Reverend Chairman for his good offices in arranging for the continuance of the Liturgical Week project and for its organization upon a more solid basis. The assembly signified their assent by rising. Monsignor Morrison then proposed a similar resolution in recognition of the Secretary's activity in the same direction, which was adopted in similar fashion.

The meeting thereupon duly adjourned; and the committee of fifteen convened later in the evening, electing its officers as follows: Rt. Rev. Msgr. Joseph P. Morrison, President; Rev. William Busch, Vice-President; Rev. William H. Huelsmann, Treasurer; Rev. W. Michael Ducey, O.S.B., Secretary.

The officers were then, at the suggestion of the Right Reverend President, constituted as a sub-committee to act in compliance with recommendations Nos. 5 and 6 of the Committee of the Whole (see above), and the Secretary was appointed to carry out No. 4. The committee of fifteen then adjourned until the next meeting, scheduled to take place during the Christmas holidays (due notice of which to be supplied by the Secretary).

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